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COMMUNICATIONS.

For the Western Recorder.

MR. JOHNSON'S REPORT.

Mr. Editor—I have now before me the report of Mr. Johnson, chairman of the committee of the Senate of the United States, to whom were referred sundry petitions on the subject of the transportation of the mail, and the opening of post-offices, on the Lord's day.

As this document is evidently designed for the public, and assumes a principle, which, if established, will be likely to involve our beloved country in degradation and ruin, I wish, through the medium of your useful paper, to give it a brief examination.

This report, which was probably written by Mr. Johnson, and has since been sanctioned by the whole Senate, has doubtless been read with deep grief by every citizen, who believes that "righteousness exalteth a nation; but sin is a reproach to any people." It adopts that jejune system of politics, which would repudiate the nation from the fear of God, and under the hypocritical pretence of guarding the people from the encroachments of religion, cast the raven-coloured mantle of an infidel philosophy around the political institutions of our country.

That the public may perfectly understand the attitude which the Committee and the Senate have taken, it will be necessary distinctly to state, what the good people of these United States requested Congress to do, and the reasons which the Committee and the Senate assign, for not granting their humble petition. The petitioners requested nothing more nor less, than that the nation, in its political capacity, might keep the Sabbath, and suffer its public servants to rest on that holy day.

Nations, as bodies politic, are the subjects of moral government, and in their personal character are as much bound by the law of God as individuals. This fact, though Mr. Johnson and the Senate appear to be ignorant of it, was understood by the petitioners; and it was in this political capacity, that they wished the nation to yield obedience to the law of the Eternal. They did not ask Congress to pass laws compelling any man to observe the fourth commandment, or any other commandment in the decalogue; nor did they wish that body to interfere at all in the ecclesiastical concerns of the church; but merely desired that the nation might be freed from the public scandal and the public sin, of requiring a very large class of their public agents to outrage the feelings and wishes of a majority of the nation, and trample the sacred institutions of religion under their feet.

The reasons assigned for rejecting these petitions are—first, that Congress cannot interfere with the different religious sentiments which prevail in our country in regard to the Sabbath. Here let me ask, if they have not already interfered? They have made laws requiring seven thousand five hundred and twenty-three postmasters to violate every Sabbath in the year, or retire from office. If this is not interfering with religious sentiments, then the Roman emperor, when he required Christians to worship his image, or leave their employments, did not interfere with the religious sentiments of his subjects. He required them to violate the first commandment, to qualify themselves for office. Our government requires their citizens to violate the fourth. The truth is, that Congress have, so far as the post-office is concerned, established a test which excludes a very large class of conscientious Christians from participating in the honours or emoluments of office. Let them go on, and place the other officers of government on the same footing, and every man who believes in the holiness of the Sabbath will be excluded from the privileges of other citizens.

Another reason assigned in the report is, "that it is not the legitimate province of Congress, to determine what religion is true, or what is false." Here let it be remembered, that Congress have never been requested to determine *for her citizens*, what religion is true or false; but only to yield obedience to the laws of God, *as a body politic*, and *allow all the officers of government to keep the fourth commandment*; and we shall perceive the whole length and breadth of the position of the learned committee, which has received the sanction of the Senate of the United States. This is the position; government has no right to determine *for itself, as a body politic*, what religion is true, or what is false.

This position, I hesitate not to say, is an entire anomaly in politics, and is as destitute of truth, as it is of precedent. Revolutionary France was led by the doctrines of Hume and Voltaire to place the government under the influence of an infidel philosophy; but, with this highly monitory exception, no polished nation, either ancient or modern, has ever ventured upon so desperate an experiment.

Chancellor Kent, in his invaluable commentary, when treating upon politics and national law, not only lays down the principle, that "states or bodies politic are to be considered as moral persons, having a public will, capable and free to do right and wrong;" but adds—"We have the authorities of the lawyers of antiquity, and some of the first masters in the modern schools of public law, for placing the moral obligations of nations and individuals upon the same ground, and for considering individual and national morality as parts of the same science." See Kent's Com. vol. i, p. 3.

The doctrine thus unequivocally laid down by this distinguished writer, is in accordance with the holy scriptures. God claims the prerogative of being the King of Kings, or Governor of Nations. In this character he speaks in the 2d Psalm, where he saith—"Be wise, therefore, O ye kings; be instructed, ye judges of the earth: Serve the Lord with fear, and rejoice with trembling: Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little."

Here, then, we find that Mr. Johnson and the Senate are taking a stand, not only in opposition to the voice of all antiquity, and the first masters in the modern schools, but in direct opposition to the word of God. Their language to Jehovah is, "Who is the Lord, that we should obey his voice; and who is the Almighty, that we should revere his Sabbaths, and suffer our agents to rest according to his holy commandments?" They say respecting the Lord, and respecting his Anointed, "Let us break their bands, and cast away their cords from us." They assume the fact, that we are not a christian nation; that we are, in our political character, no more bound by the laws of God, than we are by the laws of Mahomet; that the christian religion stands on the same footing among us with the religion of the Prophet of Mecca or the Grand Lama. I am prepared to admit, that all those religions may be enjoyed here without molestation, to a certain extent; but that they stand upon the same footing with the religion of Jesus Christ, I am prepared to deny. We have Jews and Mahometans, and pagans, and infidels, among us; but we are not a nation of either. As a nation, we are a nation of Christians. The christian religion is the predominating religion of the country. It is the foundation upon which the fabric of our political institutions is erected; and the laws of the Christian's God are paramount to all legislative authority.

The constitution of the United States, in the very article in which it prohibits Congress from making any law respecting an established religion, or prohibiting the free exercise of opinion, proves conclusively that the framers of that instrument recognised the christian religion as the religion of the nation. That article provides, that Congress shall make no law prohibiting the free exercise of religion. Now, if we assume the fact, as the committee have done, that the framers of the constitution did not, and that that instrument does not, recognise the christian religion as the religion of the nation; then the constitution provides that Jews, and Mahometans, and Hindoos, may all, if they will, become citizens of the United States, practise all their religious rites, and do every thing which their religion enjoins, without molestation. But if this be true, then a Mahometan, in the district of Columbia, has a right to his three wives and hundred concubines; and a family of Hindoos may burn their widow on the funeral pile of her husband, under the very windows of the capitol. The language of the article is imperative, and Congress has no right to prohibit any citizen from the free exercise of religion; and if the constitution does not, in that article, recognise us as a christian nation, entire liberty is given to all religions, and the conclusion which I have drawn is inevitable. But if the construction which I have given to the constitution be correct, then we are a christian nation, and christianity is a part of the law of the land; and government, as a body politic, are bound by the laws of God as much as an individual citizen.

In confirmation of the construction which I have put upon the charter of our liberties, I would observe—First, That Congress have usually proceeded upon the principle that we were a christian nation. Their appointing religious fasts and thanksgivings, providing for religious worship in the army, and selecting chaplains, not from Jewish synagogues or infidel clubs, but from the christian ministry, may be mentioned, among other things, as proofs of this fact. Secondly, The individual states have all of them proceeded upon the same principle. Many of the states have passed laws for punishing blasphemy; and those which have not, have, most if not all of them, adopted the common law principle on this subject. In the state of New-York, in the case of the People against Ruggles, the defendant was indicted for blasphemy against Christ; and when the record of conviction was removed into the supreme court, Mr. Wendell, for the prisoner, contended that reviling the Saviour was not punishable by the laws of New-York, because the constitution granted free toleration to all religion and to all kinds of worship. But the Chief Justice, in delivering the opinion of the court, after shewing from the English authorities, that "blasphemy against God, and contumelious reproaches and profane ridicule of Christ and the holy scriptures, are offences punishable at common law, independent of any religious establishment or the rights of the church," goes on to say, "There is nothing in our manners or institutions, which has prevented the application or necessity of this part of the common law. We stand equally in need now as formerly, of all the moral discipline and of those principles of virtue which help to bind society together. The people of this state, in common with the people of this country, profess the general doctrines of christianity as the rule of their faith and practice. Nor are we bound by the expressions in the constitution, as some have strangely supposed, either not to punish at all, or to punish indiscriminately, the like attacks upon the religion of Mahomet or of the Grand Lama; and for this plain reason, that the case assumes that we are a christian people; and the morality of the country is deeply engrafted upon christianity, and not upon the doctrines or worship of those impostors."

I might go on to write a volume in confirmation of my construction; but I apprehend that every unprejudiced reader, if he has ever doubted the fact, must be convinced by the arguments I have presented, that we are a christian nation, and that government, as a body politic, instead of being "restrained by the constitution from knowing the law of God," is bound by that instrument to respect christianity as the religion of the country, and to yield obedience to the divine requirements.

As all the other reasons of the committee grow out of the position which I have just been examining, and if it falls, must fall with it, I will close my remarks, by calling the attention of the reader to the unkind and baseless charge which the committee have made against the petitioners. This is, that they have entered into a dangerous religious combination, for political purposes, and are meditating innovations upon the spirit of the constitution.

Here let me ask Mr. Johnson, or the honourable Senate, upon what evidence they found this charge? May not the friends of morality and religion, when they see the government trampling upon the institutions of heaven, respectfully petition Congress, without being insultingly charged with having entered into a dangerous religious combination?

But unkind and untrue as the charge is, the public will not be at a loss to understand its object. Mr. Johnson informed the Senate, that he intended the report for the public. He knows, what few of us are ignorant of, that a certain portion of community is highly excited by the senseless clamour which has issued from the political press, about the danger of a union between church and state; and I am sorry to say, that he seems willing to increase the mania, by informing the public, that the dangerous religious combination which is to accomplish the deadly purpose is already formed, and that the names of the conspirators may be found on the petitions for stopping the profanation of the Sabbath by the post-office department.

This conduct is certainly beneath the dignity of a Senator of the United States, and though it may secure the applause of the thoughtless and profane, it cannot fail to excite the indignation of all who believe with the late supreme court of the state of New-York, that "it is a bold and hazardous experiment upon the solidity of the public morals," for a nation "to permit with impunity, under the sanction of her tribunals, the general religion of the community to be openly insulted and defamed."

This hazardous experiment is now made. The general religion of the community is insulted and defamed, and its professors and friends held up to reproach—not by the infidel club in New-York, nor by infidel tract societies, but by the highest legislative tribunal in the land. To use the language of Franklin to Paine, "The tiger is now unchained;" and we must wait for a practical answer to the question of the former, "If men are so wicked with religion, what will they be without it?"

When we look at the fearful ascendency which wickedness has attained in our country; when we see christianity itself trampled upon, and its friends reproached as a combination of dangerous men, because they dare to plead for the holiness of the Sabbath; when we hear the watch-word of infidelity, "Beware of Christianity," sounded long and loud from the halls of national legislation; we cannot but fear that our "strong rods are broken," and that the day is at hand, when ***Ichabod***, or the glory is departed, may be traced in letters of blood upon the doors of our capitol. JUBA.

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For the Western Recorder.

"PRAY YE THE LORD OF THE HARVEST."

Mr. Editor—Not long ago, I noticed in your paper some editorial remarks, in relation to the scarcity of revivals in our country, and among those denominations called "evangelical," with which I was pleased. I think there is cause for all the alarm that you expressed, and ten thousand times more. I think the trumpet of alarm ought to be sounded in every pulpit, and in every place, from Maine to Florida, and from the Atlantic to the Pacific ocean. Nearly through all the land, the "Vine of Canaan" languishes, and "the ways of Zion mourn, because few come to her solemn feasts." There are nearly twelve hundred presbyterian and congregational churches destitute of ministers. See Miss. Herald for December. Other denominations are little, if any, better supplied. Millions, in our republic, are destitute of "the ministry of reconciliation," and probably without bibles. They are training in the service of the "enemy of all righteousness," the enemy of souls, the enemy of God. In addition to all this, to say nothing of other countries, almost all of the various tribes of "red men," west and northwest, even to the western ocean, are entirely destitute of the "bread of life." And yet there are, comparatively speaking, but few revivals. What will become of the multitude? At such a time as this, I do think that every minister ought to awake; that every Christian ought to take the alarm, go directly to the "throne of grace," and cry mightily to God for the salvation of those around him. The fields are already "white unto the harvest." It is time to put in the sickle. "The harvest is plenteous; the labourers are few." The command is absolute, to "pray the Lord of the harvest to send forth labourers."—This high command of heaven's King is as binding now as ever. The need of this prayer, and the continuance of it, is even now as great as ever it has been. Doubtless there never were so many impenitent perishing in their sins, upon the earth, upon this continent, in this republic, or in this state, as there are to-day: And before this will reach you, it is probable there will be thousands more. The proportion which the number of believers bears to that of unbelievers, after all our boasted efforts and privileges, is constantly growing less. Do ministers and churches, and individual Christians, look at these things? Do they believe them? Do they feel them to be true? Do they consider that thirty years will remove nearly this whole generation to eternity? Do they know that if the men of this generation die as they now are, what countless multitudes will go to the blackness of darkness forever? And will they not make a mighty, yes, a desperate effort, as instruments in God's hands, towards saving the present inhabitants of the land, the continent, and the world? Have we bowels of compassion; and shall we not feel deeply, intensely, on this mighty subject? Surely we cannot make too great an effort for the salvation of these many millions. No sacrifice can be made, which will equal the value of their souls. The life blood of all the Christians now on earth bears no proportion to it. These are stubborn facts; and shall we sleep on as we have done? Shall we not rather cry, day and night, until God appears for their salvation? If we do not now exercise a spirit of prayer, we must hereafter answer it to God.

I freely confess, that it seems to me I have never been sufficiently aroused to this awful, this infinitely important subject. Perhaps many of my brethren may reply—"We have been more attentive to these things, and have felt a deeper interest in them than the complainant has ever manifested." Be it so. Yet I still would ask, whether there is not room for great improvement.

Let not the followers of Jesus say, that ministers and missionaries *cannot* be furnished in time to save the present generation. This, in reality, is not true. It will be as difficult, in all human probability, to say the least, for any other generation to furnish them, as for us at the present day; for the next generation, so far as our own country is concerned, will, if population increase as fast as it has done, have twice as many people to provide for as are now destitute; and they will need twice as many ministers.

The fact is, if we were willing to contribute according to our real ability, and to accept of such ministers as God is willing to provide, in this extremity; and did we truly believe that he will answer prayer; and did we pray as we ought, he would doubtless, in his good providence, send forth men to gather in the present harvest. This is the point, the meaning and the force of the direction, Pray ye the Lord *of the Harvest*. P.

The following letter, written by Mr. Nettleton, in 1822, and communicated for the last number of the Spirit of the Pilgrims, will doubtless be perused with interest:—

LETTER OF MR. NETTLETON.

My dear Brother—I hear frequently from many places where God has of late poured out his Spirit and revived his work. My friends residing in these places far and near, either visit me or write to me, and tell me all their joys and their sorrows. For a number of years, I have kept a list of those who have hopefully experienced religion, and made a public profession of it, in these revivals. When far from them in my retired moments, I have often read over their names, and pondered on them, and on the scenes they have awakened, with emotions too big for utterance. I have watched them with anxious solicitude, and have made particular inquiry about the spiritual welfare of each one, as opportunity presented. My heart has often been refreshed, when some Timothy has brought me good tidings of the faith and charity of these young converts. No tidings have been more "refreshing." I have often had occasion to adopt the language of Paul, on this very subject: "What thanks can we render to God again, for all the joy wherewith we joy for your sakes before our God."

During the leisure occasioned by my late illness, I have been looking over the regions where God has revived his work for the two years past. The thousands who have professed Christ in this time, in general appear to run well. Hitherto, I think they have exhibited more of the christian temper, and a better example, than the same number who have professed religion when there was no revival. With hundreds of these I conversed, when anxious for their souls, and afterwards when rejoicing in hope. Some of them I have followed through life, and down to the grave. If genuine religion is not found in revivals, I have no evidence that it exists in our world. Some few, indeed, have dishonoured their profession, have opened afresh the wounds of the Saviour, and caused the hearts of his friends to bleed. Bunyan says, "If at any time I heard of such instances of apostacy among those who have hopefully been benefitted by my ministry, I feel worse than if I had followed one of my own natural children to the grave." I have lost near and dear relatives, but the tidings of which Bunyan speaks have sometimes struck me with a deeper sadness. Of the few who have finally apostatised, you may wish to know the cause. I have made particular inquiry, and find that the declension of some has commenced with an undue conformity to the world; but the sin of *intemperance* has caused more trouble, and done more dishonour to the cause of Christ, than any other crime that can be named. Though some have confessed, and doubtless repented of other crimes; yet few if any excommunications have hitherto taken place, for any crime except intemperance. I have heard from S—— county, that of the hundreds who professed religion there two years ago, a few only have been called to a public confession, and these have been restored. I have heard of but one excommunication. He was an acquaintance of mine, a man about thirty-five years of age, in the town of M——. He had been a little inclined to intemperance. He was anxious with others; his conversion was considered interesting, and at the time he professed religion, it was thought that his habit was broken. But before I left that place, he ventured to drink a little. On a public occasion, he became boisterous, and charged one man with lying, and that led on to an angry dispute, in which all present considered him the aggressor. This was soon noised through the place. It gave a general shock to all the young converts. I well remember the effect. Each one began to tremble, lest he too should be left to wound the cause which was to him dearer than life. I shall not forget what tenderness of conscience the young converts manifested. Each one seemed to tremble most of all for himself. The next morning Mr. H—— became sober, and now he felt exceedingly chagrined on remembering what he had said and done. He told me, that his first thought in the morning was, that *he* had dishonoured religion, and he could not bear to be seen. He was almost tempted to leave his family and friends, and abscond. He however confessed his fault, and appeared penitent. But, sad to relate, he drinked again; and, as I have been informed, is now cut off, and utterly abandoned.

A Mr. ——, in the town of B——, was under conviction, hopefully experienced religion, and made a public profession with about sixty others. He appeared well, with the exception of this circumstance, that previous to his convictions, he had been a little inclined to intemperance. In the judgment of charity he had reformed, and become a new man. He forsook his wicked companions, prayed in his family, and appeared much engaged in religion, and continued for a number of months to adorn his profession. But he began by slow and cautious steps (as he thought) to ***sip a little***, only for his health. Though not drunk, he became foolish, and this led on to other things, until he dishonoured the cause of religion. He made a public confession of his fault, and for a while appeared penitent. But he drinked again, and this led to other unchristian conduct, which demanded christian satisfaction. His brethren began, a few days since, their endeavours to reclaim him. But he removed in the night, with all his family, and has left the state, to avoid another confession. We consider him a ruined man.

In the town of K——, a promising young man hopefully experienced religion, during the recent powerful revival there, and made a public profession, on the same day with a hundred and six others. I believe he was never considered at all inclined to intemperance. He left K——, and laboured in company with others, who made a free use of ardent spirits. He soon contracted a taste for it; and we have heard of the public disgrace which he has brought on the cause of religion. With taunting voice, the enemies have been heard to cry around him, "There is one of Mr. K——'s converts." Brother K—— went after him to a neighbouring place, and the young man had just made a public confession of his fault, and appears penitent. I find that all are flattering themselves that he will never offend again. I should think and rejoice with them, if I had not so often been disappointed. Of the whole number who professed religion in that revival, this, I think, is the only instance of an offence demanding a public confession.

When I look back on revivals which took place ten or fifteen years ago, I have been agreeably surprised to find so many of the subjects of them, continuing to adorn their profession. Take the whole number who professed religion as the fruit of these revivals, and take the same number who professed religion when there was no general revival, and I do think the former would outshine the latter. I have not made a particular estimate, but from what I have seen, I do believe that the number of excommunications from the latter is more than double, in proportion to the former. And I find, all along, that more excommunications have taken place in consequence of intemperance, than for any other crime.

A Mr. H——, a member of brother T——'s church, was thought to have experienced religion in L——, in the days of your predecessor. He was a promising, active young man; much beloved and highly esteemed by Christians, and never suspected of intemperance, until about a year since. The disclosure of this fact not only grieved Christians, but surprised and astonished every body. Though he was not suspected of intemperance, it was afterwards ascertained that he had been in the habit of drinking a little in private. This is one method of covering sin. Whoever does it, is privately working out ruin to his soul. But Mr. H—— made a public confession, appeared penitent, and all rejoiced in his reformation. This, I said, was about a year ago. When I was last in N——, he called at brother T——'s on an evening visit. It was evident he had been drinking. The next day brother T—— warned him in the most solemn manner, but all to no purpose. He was past fear, and past shame, and all had given him up as lost. He had accomplished his ruin by drinking in private, before his friends had any chance to prevent it. I could name a number of individuals, in different towns in this state, whose case is similar to this.

Now, my brother, what shall be done? I do not ask, what shall be done to reclaim those who have so grievously offended. For these nothing ordinarily can be done. Their case is hopeless. My inquiry is, what shall be done to prevent the future disgrace of the cause of Christ? As for those who have confessed their fault, and have been restored to fellowship, they must remain where they are, until the next offence cuts them off. But a public confession for intemperance, I think, is about nothing, and ought to go for nothing. The only evidence of repentance in such a case is, *a continued course of entire abstinence from ardent spirits of every kind.*

As for those who think they have experienced a change, if their habits are bordering on intemperance, we ought to be cautious how we admit them to a public profession. If they have been in the habit of drinking freely, though not to intoxication, however clear in other respects, this circumstance alone renders the evidence of their conversion very doubtful. From what I have seen, I do believe that no class of persons are more likely to be deceived with false hopes, than the intemperate. If, while under conviction, a person allows himself to sip a little, or raises his sinking spirits in the least, he is sure to grieve away the Spirit of God.

During the revival at S——, two years ago, I witnessed an instance, which, if you please, I will relate. Mr. A—— was one of the most respectable men in that village, about thirty years of age, who kept a large boarding-house. His wife was under deep conviction, and soon was rejoicing in hope, and prayed with and for her husband. This was the means of his conviction; though at the time it was not known. Report said that he was confined to his bed and dangerously ill. Hints were privately circulated that he was anxious for his soul, and was ashamed to have it known. It was late in the evening, when brother G—— went to his house, and found him in a bed-room, in a remote corner, in the greatest agony. "What is the matter," said brother G——. "Oh, I am sick; and am in such distress!" "But your pulse is regular; where is your pain?" He made no reply, but with violence smote upon his breast. He was asked, "Is it there?" "It is," he replied. The next evening I called, and found him still in the same distress. His convictions appeared deep. But when I returned, I suggested to brother G—— a suspicion of the smell of ardent spirits. I then related a number of anecdotes of false conversions, connected with this suspicious scent. "Mr. A—— is a very moral man," said he, "and far from suspicion on that *point*." But, for fear, he sent me back to give him a solemn caution. I returned, and with much delicacy warned him not to taste, lest——. He seemed startled at my suggestion, and assured me that he was far from that habit. I requested his wife to watch him, and learned from her, that through his distress his strength had greatly failed, and that he had taken a *very little only*, to prevent his sinking entirely. I returned, and observed to brother G——, that I feared Mr. A—— was a ruined man. His concern continued for a few days, when he became exceedingly joyful. His conversion was considered wonderful. But my joy was checked; I could not forget the smell of ardent spirits. I called and found him much elated with joy. But when I cautioned him, he seemed surprised, and somewhat offended, and observed, "I think I have been distressed enough to experience religion." "Ah," said I, "now I doubt more than ever whether your heart has ever been changed! Do you think there is any merit in the distress of an awakened sinner? Suppose you had been to hell, and endured the torments of the damned; what then? It is not distress, but love to God, and a change of heart, which alone can fit the sinner for heaven." After a little conversation, his heart rose in such opposition, that he relinquished his hope; his distress returned in a moment; and he cried out, "What shall I do?" His heart was evidently unrenewed, and still quarrelling with the justice of God. From some expressions, I caught a glimpse of his heart, and that if he should ever experience religion, it was his secret purpose never to make a public profession of it. He was evidently unhumbled—*like a bullock unaccustomed to the yoke.* I put into his hands, "Edwards on the Justice of God in the damnation of sinners." Shortly, he again found relief. He wished to profess religion with others, but prudence led us to wait; and the result was, that in progress of time he became a sot. I know not now a more hopeless being on earth. He does no business; has drunk himself out of his property, and almost out of his reason; and as brother G—— says, he has become a brute.

I could fill sheets with the relation of facts of a similar character, all which lead to the conclusion, that persons of intemperate habits, though deeply convicted, are far more likely to rest in false hope than others. However distressed a person of this character may have been, or however joyful in hope, I think we may set it down as a probable sign of a false conversion, if he allows himself to *taste a single drop*. If he does not give evidence that he intends to abstain wholly and forever, I feel decided that he ought not to profess religion. If he cannot be willing to do this, he can have no sufficient evidence of his own repentance or conversion, and his hope is as a spider's web. Brother T—— preached an excellent sermon, not long since, from these words: "Cleanse thou me from secret faults; keep back thy servant also from presumptuous sins." In the class of presumptuous sinners, he placed the person of intemperate habits. "The person who has drunk to excess, and has been warned, cannot venture to drink again, at all, without sinning presumptuously. He sins deliberately, and with his eyes open. *Let him remember that he drinks damnation.*" I felt the justice of this last sentence. It was attended with a thrill of horror. I am satisfied that he who cannot break off entirely and at once, can never do it. And without it, we can have no evidence of his piety. Every time he tastes, he is putting fire to tinder and powder. If he really thinks that he can drink a little, and yet not become a drunkard, his danger is so much the greater. This confidence evinces his consummate ignorance of his own heart. This confidence, if not destroyed, will damn him. "He that trusteth his own heart is a fool."

I wish that all the young converts, who profess religion, would make it a point of conscience not to taste of ardent spirits. This is the way in which many have dishonoured the cause of Christ on public occasions. In this way thousands have become drunkards. I scarcely expect that any drunkard will be reformed, by any measure that can be adopted. The only successful method of preventing this kind of disgrace to religion in future, is to begin with the temperate. Though the plague cannot be cured, it may be shunned. Had all young converts seen what I have, they would need no other motives to induce them to adopt the resolution to abandon the use of ardent spirits forever. Could I learn that all the young converts in your parish had jointly adopted this resolution, it would be to themselves, to you, and to me, a most delightful evidence of the sincerity of the christian profession, as well as of genuine conversion. "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." Your's, as ever,

ASAHEL NETTLETON.

INTELLIGENCE.

SANDWICH ISLANDS.

We understand that letters have been received from the Sandwich Islands, by individuals in this vicinity, under date of Sept. 8th, which is two or three months later than the date of previous arrivals. They bring little news, except that Mr. and Mrs. Ellis were in a delicate state of health. The prospects of the mission continued otherwise to be favourable.

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FROM LIBERIA.

Bristol (Eng.) papers of December 27th, contain painful intelligence from Liberia. Mr. Lott Carey, the acting agent, and several other colonists, were killed, it is said, on the 27th of November, by an explosion of the magazine, in which they were engaged in making cartridges, preparatory to an expedition against a French slave-ship and factory at Digby. It is said that *nine* of the principal inhabitants suffered with Mr. Carey. We would fain cherish the hope, that so severe a loss has not befallen a colony, whose prosperity is so dear to the patriot and the christian philanthropist: but there is too much reason to fear that the news is substantially correct.

Mr. Carey was a baptist clergyman, whose ability, faithfulness, and integrity secured for him in Richmond a very respectable and lucrative business. In leaving this country for Liberia, he was evidently governed by motives and views that must command universal respect, and there is probably no other man of colour to whom the colony and the cause of colonisation are so deeply indebted.—*N. Y. Obs.*

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From the New-York Observer.

LEGACIES TO BENEVOLENT SOCIETIES.

In a letter to the Secretary of the American Tract Society, in which he mentions the conversion of two heathens by means of tracts; one of them a youth of high rank, who is now a very active and efficient helper of the missionaries; Dr. Scudder, of the Ceylon mission, urges *all* the friends of religion, to consider seriously whether they ought not by their wills, to leave something for the promotion of Christ's kingdom in the world:—

"I do most earnestly wish," he says, "that *all* the friends of the ever-blessed Jesus, who, by their contributions annually to the different religious societies, have been made his honoured instruments in bringing many to the knowledge of his salvation, and who possess property, may take this subject into their most serious consideration. I hope they will not take it amiss from one of the ambassadors of this glorious Saviour, who is endeavouring to plant the standard of the cross in this far distant land, and who is surrounded by millions of immortal beings going down to eternal wo, if he asks them with becoming respect the following question: Can they not, without any material detriment to their heirs, bequeath at least a tenth part of their estate to promote the cause of Christ?

"I do not wish this subject merely to engross the attention of those to whom God has committed much of this world's goods: I wish every member of the church of Christ, from the richest to the poorest, to ask himself, and herself, how much can I leave to promote the cause of my Saviour, when I am no more? Many a poor disciple will perhaps be ready to say—"Gladly would I leave my mite, were I possessed of any; but when I die, I shall leave nothing, excepting the garments I wore." There is a way for such to accomplish their wishes. As our Saviour said to his disciples, "He that hath no sword, let him sell his garment, and buy one:" I say to such, they may order their garments to be sold, and thus have their mite thrown into the treasury of the Lord. You may perhaps, my dear sir, ask, is this not descending to too minute particulars? I answer, when I look at the hundreds of millions of perishing heathen in this eastern world, and the hundreds of thousands in the country which gave me birth, who are destitute of the religious privileges which we enjoy; and when I reflect what is to be the condition of their children, and their children's children, unless much greater exertions are made in their behalf, I feel justified in descending to any particulars.

"One word more, and I have done. If among those who act agreeably to the above suggestions, there should be one individual disposed to excuse himself from giving just as much, while he is living, as he would if he were to leave no legacy, to such a one this letter is not addressed."

* * *

From the Geneva Gazette.

OBITUARY.

Died, in this village, on Wednesday evening the 11th instant, Rev. Henry Axtell, D. D. in the 56th year of his age; and on Saturday night the 14th inst. Miss Rebecca Axtell, his eldest daughter, aged 30 years. Both were buried at the same time, and in the same grave.

The Rev. Dr. Axtell was born in Mendham, New-Jersey, in 1773, and was graduated at Princeton, in 1796. While in college he sustained the character of an accurate scholar, and acquired the respect and esteem of his associates.

He was one of the earliest settlers in this village, having located himself here about twenty-five years ago, where he pursued his studies for the ministry. In July, 1812, he was ordained colleague pastor of the presbyterian church in this village, in connexion with the Rev. Jedediah Chapman. This relation continued until the death of his colleague, in 1813, when he became sole pastor. This office he fulfilled with a harmony uninterrupted, during the remainder of his life.

"His steady, consistent and uniform conduct, (says Dr. Perine, in his funeral sermon), as a christian, and as a christian minister, shows that the religion of the gospel formed the character of the man. At home and abroad—in the pulpit and among his people—he showed his respect for the authority of his Lord, and the truths of his word. In preaching, and in private conversation, he evinced that he was peculiarly in love with those truths which distinguish the christian system of religion, and that it was always his wish that these truths should be presented, and received, in all their simplicity, as they are found in the sacred scriptures. Never manifesting a disposition to awaken curious questions, or to encourage idle speculations, he uniformly dwelt on those things which are good for the use of edifying. He was faithful in recommending the religion of his Saviour on all proper occasions; faithful to his family; faithful to the people of his charge, and faithful to those with whom he had occasional intercourse abroad. His love for his Saviour, and his cause, has been evinced, not only in his urging religion in his public and private addresses, but also in the concern which he has manifested for the cause of the gospel, by his prayers, and by his arduous and wasting labours. If it can be said of any ministering servant of Christ, in this district of country, that he has had the care of all the churches, it can be said of the Rev. Henry Axtell. Having come to this country at an early period of its settlement, he has always been acquainted with its peculiar wants, in a religious point of view, and has constantly strove to have those wants supplied. To all the benevolent operations of the day he has shown himself to have been a warm and steady friend; and numbers of societies and individuals, who are favoured with a preached gospel, with bibles, and with tracts, have reason to ascribe those blessings to his judicious and persevering efforts."

By his brethren in the ministry, he was held in deserved estimation. They always found in him a kind, judicious and safe counsellor, in their difficulties. In their deliberative assemblies, he was distinguished by his modesty, candour, and singleness of purpose. His sound and well digested opinions were always regarded with deference; and his heart was always ready to unite with them in carrying forward every noble enterprise.

In his own congregation, however, the results of seventeen years of labour are most clearly seen. Probably no hearer can recollect a single sermon delivered by him, which was sullied by negligence or weakness. His instructions always bore the character of his mind, the impression of a clear understanding, of a discriminating judgment, and of a sound common sense.

The smiles of heaven attended his labours. During his ministry, his congregation was visited with two revivals of religion. At his ordination his church consisted of about seventy members; at his death, of about four hundred. To these must be added *many* who have united to his church, and who have removed, and *many* who have gone to the grave.

It is not surprising that the funeral of such a man, carried to the same grave with his daughter, (herself a disciple of Christ, whose life had borne witness to his pastoral and parental fidelity), should have drawn together a great concourse; nor that such a deep and tearful solemnity should have marked the multitude who followed them to the house appointed for all the living. One feeling pervaded an assembly, perhaps as numerous and respectable as has ever met in this village—*a deep sense of public loss*, which bore strong testimony to the moral worth of the deceased, and that his memory was deeply embalmed in their hearts.

* * *

From the Vermont Chronicle.

BIOGRAPHICAL.

Deceased, in Shoreham, Dec. 18, 1828, Mrs. Amy Woolcott, aged 53 years.

Mrs. Woolcott became a hopeful subject of renewing grace, when she was about seventeen years of age. She made a public profession of her faith in Christ, and united with the congregational church in Shoreham, in June, 1798. Thus after she owned the Lord, she walked with the church in all the commandments and ordinances of the Lord for more than thirty years. She had the happiness to witness and rejoice in several very interesting revivals of religion.—Though she had seasons of joy, and perhaps experienced as much consolation as commonly falls to the lot of Christians in similar circumstances, yet she was trained up in the school of affliction. In June, 1824, she was called in providence to part with a beloved daughter, who, after lingering nearly two years, fell asleep. Mrs. Woolcott appeared to enjoy those consolations, which the world cannot give, nor take away, in this season of affliction. It was undoubtedly the means of maturing her for that world, into which we believe she has already entered. A little more than two years after, she was called to see another dear child linger month after month, and finally expire, when he had just reached the age of twenty-one. When standing by the narrow house of this dear child, she thought that the grave never looked so lovely before. This passage of scripture occurred to her mind—"O death, where is thy sting: O grave, where is thy victory?" and filled her with unspeakable joy. She was then in feeble health, and had for some months been in a declining state. From the period of her son's death, her decline was more marked and visible than before. The death of her son formed a remarkable era in her life; for from the time that she stood by his grave, her mind was uniformly serene and happy; nor was she troubled with a single doubt respecting her good estate to the moment of her death.

Considering her end very near, she was accustomed in the morning to shake hands with her watchers, and give them her parting advice. One of her sons, who was attending a public school a few miles distant, was accustomed to return home on Saturday evening, and return to school on Monday morning. As he departed, she used to give him her parting blessing, exhorting him to shun the paths of vice, and prepare to meet her in heaven.

At a certain time, when the family were assembled for evening prayer, she requested that they would read the account of our Saviour's sufferings. Accordingly, the 26th chapter of Matthew was read. When they came to these words, "My God, my God, why hast thou forsaken me?" she exclaimed, "God has been better to me than to his only Son: He has never forsaken me."

It was thought proper to have the dress of the grave in readiness, as it might be suddenly wanted. A few weeks before her death, she inquired whether it was ready. When the clothes were brought, her husband was sitting by her bed. She said these were all right; suitable for the body to moulder in; but she had a robe prepared by her Saviour superior to these. When her husband said to her, does a view of this dress terrify you? "Why no," she replied, with much earnestness, "would it you?"

In conversing respecting her death, she mentioned two passages, either of which she thought might be a suitable theme for a discourse at her funeral. One has been already mentioned; the other was, "Blessed are the dead which die in the Lord;" and when she came to the words, "their works do follow them," she said, "that wont do, I have no good works to follow me." Though she enjoyed comfort and light without a cloud, during the last year of her life, yet she had an affecting sense of her unworthiness.

Perhaps there was no one christian grace more manifest generally than meekness, especially in her last sickness. The last time she was visited by her pastor, she as usual requested him to pray with her. When asked what her request was, she said, that "her patience might hold out unto the perfect will of God." The evening following, about 10 o'clock, her spirit took its flight; and, we doubt not, winged its way into the presence of that Redeemer whom her soul loved.

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Episcopal Missions in Canada.—An English clergyman, who has charge of several congregations, both of Whites and Indians, in the vicinity of Brantford, Grand river, U. C. writes thus under date of Nov. 1, 1828:—

"The state of religion prospers here wonderfully, both among our Indian people and white settlers. I have a congregation of 300 Indians (Mohawks) here; another about three miles off, (Oneidas); and another about twelve miles, (Tuscaroras), with four schools, and other buildings, for the education of this degraded people; am furnished with abundant means both for civilising them, and directing their minds to the things of God. Amongst the settlers, we have now a people united in the service of God and our church, though not long since carried about by every passing doctrine that assailed our ears; but now all is unity and concord."

The Quarterly Review.—Our readers will remember the famous letter, published in the London Quarterly Review, and attributed to Boki a chief of the Sandwich islands, which was well charged with slander to the missionaries there. They will also remember, that evidence has already been given, to show that it must have been a forgery, or at best written by foreigners and signed by Boki at their instigation. We now learn that Boki explicitly denies having had any concern with it. The following is from the Vermont Chronicle, to which it was communicated by Rev. Mr. Green, of Brandon, quoting a paragraph from the journal of his brother at Lahaina:—

"To-day, Mr. Honeywell, in an interview with Governor Boki, shewed him "*the letter*" in the Quarterly Review. *Boki fully and decidedly disavowed any knowledge of the letter.* Of this, Mr. H. informed Mr. Bingham in a note which will probably be published. Thus will God put all his enemies to shame!" Will the Quarterly Review, it is natural to ask, tell the world, that a mistake in this matter, highly injurious to the character of the American missionaries, has been committed? Will the conductors of that work have the magnanimity to acknowledge the error, into which they have fallen? If not, what must we think of the *motives*, which led them to attack Mr. Bingham and his self-denying brethren.—*Bost. Rec.*

Andover Theological Seminary.—The whole number of students educated at this seminary, is (according to a statement in the Quarterly Journal of the American Education Society, for October, 1828) 422. Of those who have pursued their theological education at this institution, we learn from a responsible source, that 106 have engaged in domestic missions; 37 in missions to the heathen; 7 have been elected to the presidency of colleges; and 25 to professorships in colleges and theological seminaries. The junior class (consisting at present of 60 members) has for the first time been divided into two parts; and two assistant instructors are employed, temporarily, to give instruction in a part of their studies.

The whole number educated at Princeton, including the present members, is 585.

American Temperance Society.—The annual meeting of the American Society for the Promotion of Temperance, was held in the Hanover-street church, Boston, on the 29th ult. The report, says a correspondent of the Journal of Commerce, "was full of such facts as these: In Belchertown, in 1824, the expense for ardent spirits consumed, was $9,000; in 1828, only $3,000. In Plymouth, N. H. the sales had amounted to $5,000 a year; last year only 500." Three State Societies, and 222 smaller ones have been officially reported to the committee. The opinion was expressed, that the consumption of spirits has diminished *one half* in New-England, New-York and New-Jersey, and *one-third* in the other parts of the Union.

The meeting was addressed by the Hon. Mark Doolittle, of Belchertown, Jonathan Kittredge, Esq. of Lime, N. H. (author of "Kittredge's Address,") and the Rev. D. O. Morton, of Shoreham, Vt. Agent of the Vermont Temperance Society. The addresses are spoken of in high terms by the Boston papers, particularly that of Mr. Kittredge, of which the Recorder says, "it had all the qualities of that by the same gentleman, which has been so extensively circulated and so signally blessed for the promotion of temperance, and we doubt not it will follow its predecessor in the same career."

Churches in Boston.—Mr. Bowen, in his "*Picture of Boston,*" just published, makes the whole number of worshipping assemblies in this city 49. "Of this number," he adds, "16 may be accounted unitarian in sentiment, 2 doubtful, and the remaining 31 avowedly trinitarian." He has omitted one small trinitarian meeting in Bedford-street, which would make the whole number 50, and the trinitarian 32. This estimate appears to have been made before Dr. Lowell declared himself *not a Unitarian*, for he says of the west church, (Dr. L's), "This church is counted among those who adopt the unitarian sentiments." But Dr. Lowell has disclaimed the sect, and the number of the "unitarian" class must be reduced to 15, and that of the "doubtful" increased to 3. In either case, the estimate of Mr. Bowen is not a very strong corroboration of the boastful assertions made last summer in the Unitarian Register, of the vast and growing numbers of Unitarians in this city; assertions by which strangers would suppose the Trinitarians were a small band and constantly diminishing.—*Bost. Rec.*

Number of Baptists in the United States.—The Baptist Tract Magazine for January gives a statement relative to the number of Baptist Churches and Members in the United States:—

	Ass.	*Chs.*	*Min.*	*Bap.*	*Mem.*
Totals, 1828,	212	4056	2822	29031	283381
Do. 1827,	195	3852	2487	17405	249460
Increase,	17	204	335	11626	33921

The total numbers of 1828, we believe to be, considerably short of the truth. The past year has been distinguished by great displays of divine power and grace in the conversion of sinners.

Missionary to the Mediterranean.—We understand that Rev. J. Brewer, purposes to return to the scene of his missionary labours, as soon as the present commotions in Turkey shall have so much subsided, as to render such a return prudent.

We understand that the supreme court of this state have delivered their decision, in the case of Rev. James Murdock, brought before them by appeal from the sentence of the Visitors of the theological institution at Andover. The court decided, that three of the charges exhibited against the Rev. Professor were insufficient grounds for the Visitors to proceed upon; but that the fourth charge, *negligence*, was a sufficient ground for his removal; and that the Visitors were judges, in the last resort, as to the proof of that charge.—*Salem Mass. Gaz.*

Rev. W. E. Stanton and Rev. J. P. Hetherington, missionaries to Canada, have arrived at New-York from England.

Amount of donations acknowledged in the Missionary Herald for February, $12.391 96: In the Home Missionary, $2,123 75: In the American Tract Magazine $2,249 52; and for tracts sold $2 072 43: In the Quarterly Journal of the American Education Society, (three months), $5,071 01.

An association has been formed in Boston, for the purpose of establishing an asylum for the blind, similar to those that exist in Europe.

The Massachusetts Baptist Convention are adopting measures to supply with preaching all the baptist churches in that state.

REVIVALS.

Reading, Pa.—Our readers will perceive by an article copied last week from the Philadelphian, in which was noticed the remarkable death of Dr. Grier, the existence of a revival in this interesting place, under the labours of Rev. Mr. Finney. Reading, situated about fifty miles from Philadelphia, and containing about 10,000 inhabitants, has never before witnessed a revival. Religion and morals in the place had degenerated to a degree almost beyond parallel. But the work, we learn, has assumed a promising aspect. Many are awakened, some among the higher ranks, and an unusual proportion of the number are men. It appears by a letter from a gentleman in that vicinity, that Mr. F. visited that place by the most urgent request of Dr. Grier, without intending to remain there. The death of the Doctor, however, added to the interesting state of things in a religious point of view, renders his return to Philadelphia inexpedient, notwithstanding the most urgent solicitations from that source, predicated as they have been, upon the undiminished continuance of a revival in that city.

Massachusetts.—We learn that there is an effusion of the Spirit on the people of the Rev. Mr. Holmes' parish, in New-Bedford.

A correspondent informs us, there is a special attention of considerable extent in *Upton*, and the conference of churches held there was evidently the means of commencing the good work. Hopeful appearances are discovered in one or two other places in that vicinity.—*Boston Rec.*

Sheridan, N. Y.—A letter from a gentleman in Sheridan, Chatauque county, to the editor of the Visitant, says—"There has been a revival in this place, the past season, and about forty hopeful conversions; sixteen of whom are Sabbath scholars. Our school numbers about forty pupils."

Darlington District, S. C.—A correspondent in Darlington district, S. C. in a letter, dated Jan 10th, describes an encouraging state of things in several congregations in that section of country. The writer has passed the summer in a part of this state, where the churches have been richly blessed, by the Spirit of the Lord; and on his arrival in the district above named, was requested to attend several public meetings. "At each of these meetings," he says, "considerable excitement was produced. You know I have just left the land of revivals, and I endeavoured to carry some of the spirit of them with me to the barren regions of the south; and God appeared in a remarkable manner to bless my labours." He states that there is a general excitement within the bounds of that Presbytery, and that the appearances are very encouraging. *Vis. & Tel.*

Ohio.—A correspondent of the Vermont Chronicle writes from Claridon, Geauga co. Ohio, Jan. 14, as follows: "Not far from sixty hope that they have recently passed from death unto life. Last Sabbath we had an addition to the church of forty members; seventeen of whom are between 12 and 17 years of age, and have been for some years regular attendants at the Sabbath school. They have had good instructors, and are sound in doctrine. The Spirit of God is still with us. Neighbouring towns also are sharing in this shower of divine grace. In Hamden, a town which bounds this upon the north, where has reigned a darkness that might be felt, are 20 or 25 cases of hopeful conversion. In Huntsburgh, on the east, a town of similar character, there are 25 or 30 cases of conversion. In Burton, on the south, are four or five cases. These are great things for this dark region. A few weeks ago, there was not a single settled minister in the whole of Geauga county. Now the Lord has opened the way for my settlement here, and I am permitted to see of his salvation. In Burton, but four miles from me, a very pleasant and devoted young man has received a call to settle, and is expecting to be ordained in a few weeks. And another fellow-labourer will soon be installed in Painsville, fifteen miles from me. Yesterday, I received a request, in terms too pressing to be denied, to go to Bloomfield, 20 miles from here, and spend a few days. The friends of Zion there, I am told, are in a good degree awake to their duty."

WESTERN RECORDER.

UTICA: *FEBRUARY* 24, 1829.

Mr. Johnson's Report.—The remarks of our correspondent "Juba" upon Mr. Johnson's report, on the subject of transporting the mails and opening the post-offices on the Sabbath, appear to us to be directly in point. The circumstance that the prayer of the petitioners has not been granted, should not prevent our readers from giving the subject a careful examination. It is intimately connected with the municipal, as well as the moral and religious privileges of our country. The founders of our republic were well aware of this fact, and were disposed to treat religion with respect. Those who now trample upon the institution of the Sabbath, are treading down the dearest interests of freemen. Let the Sabbath be prostrated, and there is an end to all our national privileges. Vice and corruption will soon open the flood-gates of anarchy; and nothing but the arm of despotism can ultimately restrain the people from every species of violence and outrage. There is a recklessness and a presumption among the enemies of national sabbath-keeping, which distinctly marks them out as in heart the real enemies of the commonwealth.

We are indeed the decided friends of religious toleration. We are not pleading at all for a national religious establishment. Yet, on the other hand, we would deprecate most deeply, the establishment of a national character for irreligion. The principles of Mr. Johnson, if carried out to their full extent, would leave the nation in absolute atheism; and if any one wishes to know what would be the fate of an atheistical republic, let him turn back the bloody pages of the French revolution.

There is another inconsistency in Mr. Johnson's report, that the House of Representatives have not been slow to discover. Mr. J. would insist that Congress have no right to legislate on such a subject. Admit it. But they *have* legislated. They have made a law which is oppressive. They have made a law, which, among other things, "*requires postmasters to open the mail and deliver letters*" on the Sabbath. Let them at least repeal this portion of the law in question, lest after all their boasted liberality, they should continue to bind the consciences of thousands of their respected constituents.

The committee of the House, it seems, are in favour of doing as much as this, and have reported accordingly. They say distinctly—

"It will be an absurdity, if we permit to remain, among our legislative acts, an express provision, requiring a portion of our citizens to perform certain duties on the Sabbath, which they conscientiously believe to be morally wrong."

Thus far Congress must be aware of its duty. Will there be *time* enough for performing it?

Mr. Nettleton's Letter.—Our readers will perceive by this interesting document, to-day, that there are motives to "entire abstinence," which are of a far higher nature than those which refer merely to property, health, comfort, and worldly reputation. Alas, for the drunkard's prospects of an hereafter!

Next Monthly Concert.—By referring to the 5th and 6th numbers of the Recorder, which give a general survey of the missionary stations of the American Board, some estimate may be formed of the wide field of effort, which claims a remembrance in our prayers, and charitable appropriations. Prayer is needed, and funds are indispensable. Is it not time to *deny* ourselves—to make sacrifices for the cause of Christ? Do those expect answers to their prayers, who pay, for instance, two or three dollars a month for "liquid poison," to the injury of themselves and others, and only the same number of six-pences or shillings into the missionary fund? Questions of a similar nature might be multiplied. But we forbear. Let Christians see to it, that in their monthly prayers and offerings, they be not guilty of bringing a vain oblation.

It will be recollected, that by the latest intelligence, the effusions of the Holy Spirit were enjoyed at the Sandwich islands, at Burmah, and at an Indian station near Green-Bay. Some cheering tokens also have been witnessed among the Cherokees. A Presbytery, too, has been constituted among the christianised Choctaws and Chickasaws, which is soon to hold its first meeting in Mayhew. At the same time, the death of three eminent missionaries, Drs. Price and Tyerman, and Rev. Lott Cary, will be greatly lamented by the friends of the cause.

An address for the next concert, which has been obligingly furnished for the present number, we are under the necessity of deferring for want of room. It is on file for a future occasion.

Plan of Benevolent Operations.—The following resolutions relative to a plan of benevolence, which has lately been in contemplation, were adopted by the Watertown Presbytery, at their late session:—

Whereas the time has come, when the churches should stand forth more prominently in the great cause of benevolent christian operations than they have heretofore done, and that the judicatories of the churches ought to engage in this business with all their influence and energy; excluding however all sectarian principles and compulsory measures:—

Resolved, therefore, That this Presbytery will hereafter enter more fully upon the discharge of these important christian duties.

Resolved, That the general plan presented to Presbytery at this meeting, be recommended to our churches, to govern them in their benevolent operations

Resolved, That Presbytery proceed to appoint a committee to carry into effect the above plan, with authority to employ an agent for the purpose, if they deem it necessary.

Resolved, That this committee be instructed to report a plan for improvements in the charitable operations of Presbytery.

Rev. Messrs. Boardman and Sessions, with Messrs. Beebee, Stone and Abbott, were appointed this committee.

Attest, G. S. BOARDMAN, *Stated Clk.*
Watertown, Feb. 13, 1829.

Total Abstinence.—A large society, embracing the pledge of total abstinence, was formed a few days since in the fifth presbyterian church and congregation in Philadelphia.

By the by—communications on the subject of temperance are becoming numerous. Our correspondents must be patient with us.

Inadvertency.—The editor of the Philadelphian says—

"Many of our patrons have, inadvertently, suffered their bills to run, *without a credit*, since the commencement of our acquaintance."

He thinks that a suitable attention to this subject would have an excellent tendency.

Friday of the present week, is the day appointed by the Oneida Presbytery, as a season of humiliation, fasting and prayer, in reference to the state of religion within their boundary. Every professor in connexion, who has not backslidden in heart, must look upon this season with no common sentiments of emotion. What will be the influence of this season upon the churches? This is known only in the councils of Heaven. The influence will be deep and lasting; but the *character* of it will depend, under God, upon the manner in which the season is observed. In the mean time, let the following article be perused with the deepest solemnity. Also an article on the first page, by our correspondent "P":—

For the Western Recorder.

PREPARATION OF THE CHURCHES FOR THE COMING FAST.

Mr. Editor—Friday the 27th of February, 1829, will be a memorable day in the history of the churches in this region, which have devoted it to humiliation, fasting, and prayer, for the revival of God's work. I say this, without claiming the eye or spirit of a prophet, because such seasons are uniformly followed by an immediate effect on the churches. What the effect will be, must depend on the preparation of heart with which the churches approach and pass through the solemnities of the consecrated day. Some duties ought to be attended to previous to the day of prayer, to prepare the way for "an acceptable fast," and to secure the divine blessing.

I wish, through your paper, to say a few things to the churches, touching the duties of preparation for prayer and supplication to the God of Heaven. If the intervening time should appear too short, to perform *all* these duties before the fast, I hope the reference to them may not be in vain in the Lord.

1. Let there be a general and thorough family visitation.

Two great objects, among others, are secured by such a step—the rousing up of the *visitors*, and the enlivening of those who are *visited*. The effect on the hearts of Christians, is an increase of brotherly love and christian fellowship with each other, a union of heart in prayer, and a kindred feeling for the church of Christ, and the salvation of dying sinners. If the visitors are thorough in personal conversa-

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tion, they will discover any envying, or strife, or division, which may exist in the church, and secretly gnaw on its vital interests.

The effect on the world is, the starting of the family from the slumbers of death, and bringing them into a state of mind favourable to conviction. The conscience is brought into that attitude where it can be pierced with "the sword of the Spirit." The family are prepared to hear the word of God, with a fixedness of thought and attention to which they have always been strangers. They hear the minister preach on those truths which were the theme of conversation in their house. He brings forward their objections, excuses and cavillings. Their ears are wide open to hear what he will say. If with the skill and energy and fidelity of an ambassador of Jesus Christ, he sweeps away their refuges of lies by the word of God, they will remember not only that their Babel has fallen, but the truths which brought him to the earth will be lodged in their memory.

But not to dwell on the effects of family visitation, let the duty itself, press home on every conscience. In this work of love, ministers should engage with all their hearts. God utters a woe against the pastors who have not visited the people. Jer xxiii, 2. They must preach the gospel publicly, and from house to house. They must warn *every man* to repent. They must go out into the highways and hedges, and compel sinners to come in.

The officers of the church should not be behind in this good work. They are overseers of God's heritage, and will be esteemed as the servants of the Lord, or worthy of double honour, if they faithfully discharge the duties to which they are called. They are to watch over the spiritual interests of the church, and to seek the salvation of their fellow-men. They are of course under obligations to put in operation those means which are *evidently* and *eminently* blest by the great Head of the Church, in enlarging the spiritual interests of his kingdom, and in saving men.

The whole army of Israel should feel themselves called by the authority and honour of Jesus Christ, to do something in this way. The whole burden of this mighty work should not be rolled upon the ministers and officers of the church. Every professing Christian, who has a tongue and heart, should feel himself constrained by the love of Christ, and by his love to Jesus and to the souls of men, to exhort his brethren daily, and to warn the wicked to flee from his wicked way. It is not great gifts or profound learning that is required, or is essential to the faithful and successful performance of this duty. A warm heart, a burning zeal for God, and glowing desires for the salvation of souls, will accomplish infinitely more than merely the gifts of the apostles and the eloquence of angels. This method of doing good has not only been signally attended with the most glorious results, but it seems to be a necessary preparatory work, before the coming of our Lord Jesus Christ, to save souls.

It is worthy of notice, that after the Lord Jesus sent out the twelve apostles, "to preach the kingdom of God," he "appointed other seventy also, and sent them, two and two, before his face, into every city and place *whether he himself would come.*" They were to prepare the way for his coming. He sent them to every place that he designed to visit. So it is now. His disciples prepare the way for his coming. Their visit to the family is frequently and suddenly followed by a visit from the Lord Jesus Christ. Will you not then, dear brethren, for *Jesus' sake, and for souls' sake, immediately take hold of this work?*

2. Let the subject of discipline be universally and efficiently attended to, in order to prepare the way for fasting and prayer, and for the coming of the Holy Ghost.

I do not make remarks on this subject, because I think that the churches in this region are more lax on this point than churches in other parts of the United States; but because I wish "to stir up your minds," to this important, but too much neglected branch of christian duty. The old leaven should be purged out; the unholy and profane should be separated from the congregation of the Lord. "The bellows are burned; the lead is consumed of the fire; the founder melteth in vain: *for the wicked are not plucked away.*" Jer. vi, 29. Here a preparation for labour was made, instruments prepared, and the whole put in operation, and a vigorous effort put forth; but all "in vain;" *for the wicked* were in the way. By which we are to understand, that the prophets whom God sent to his people, laboured hard and wore out in his service, and spent their strength in vain; because among his people were found wicked men, (Jer. v, 26); who opposed or rendered abortive all the preaching and labour of the prophets. This is as true now as it ever was. Wickedness and wicked men in the church of God, present a wall high as heaven, which baffles all effort to scale it, and discourages and chills the ardour of the servant of God, and gives a palsy stroke to all his energies.

To prepare the way for God; to make holy manifestations of his glory in saving sinners; you must not attempt to climb over this high wall; but it must be torn up from its deep foundations. The work of discipline, while it is kind and tender and self-denying, must also be *a thorough work.* If begun by prayer, and with the spirit of Christ, it will soon be accomplished in such a manner as will glorify God, honour religion, and rear a terrible memento, to alarm every backslider from God, and every apostate from covenant vows and obligations.

Let every professor of religion, who knows of any thing wrong in any of his professing brethren, or who has ought against any one, read with solemn prayer the 18th chapter of Matthew, from beginning to end. It is fruitful with infallible instruction on this subject. Here the great Head of the Church speaks of the heinous nature of offences against his people; the tremendous doom of offenders; the course to be pursued in reclaiming them; the encouragement to pray for divine direction and assistance, with the assurance of his presence; and finally the kind and forgiving spirit in which all should be done. Only adhere strictly to these instructions, both *in the manner and spirit of them*, and all difficulties among brethren will soon come to a perpetual end. A stream of pure unclouded light will pour forth from Zion, which, while it reflects the blessed image of the holy Redeemer, will flash conviction upon the consciences of the ungodly.

Let the churches, therefore, immediately stretch forth the mild and tender, but efficient arm of discipline, and sanctify themselves, that they may be prepared to behold the glory of the God of Israel. Although, brethren, it may be painful to your feelings, and may multiply enemies and jealousies and suspicions around you; yet do not shrink from a duty which involves the honour of the cause of your Master, and the faithful discharge of which may be the "evident token" of the approach and triumph of the Son of God, over the infidelity and slumbers of the church, and over all the powers of his enemies.

3. Let every member of the church *give himself to prayer continually.*

Frequent and extraordinary seasons of secret prayer should be solemnly set apart, by every Christian who desires that the appointed day should be one of deep-felt interest and of special revival. *This can be done.* Dear brethren in the Lord Jesus, will you not do so? Can you refuse to humble yourself before God, and pray "without ceasing," "at such a time as this?" "If thou altogether holdest thy peace at this time, then shall enlargement and deliverance arise from another place;" and you will have reason to fear that you and your Father's house will be destroyed. Should the cry of "God's elect" come before him "night and day;" should they fall in with his commandment, to "give him no rest," and humble themselves and turn from their evil ways, he would hear from heaven, and forgive their sin, and heal their land. 2d Chron. vii, 14.

What might we expect would be the result, if you should do and pray thus? Read and see. Neh. i & ii: Dan. ix: Ezra viii, 21—23: 2d Chron. xx, 30: Acts i & ii. The Lord would return the captivity of his people; the bones which have long been exceeding dry would begin to move; a great army would come forth from their graves of trespasses and sins; the days of 1826 would return; angels would strike their harps anew; and great fear would fall upon his enemies round about, because God is in Israel. "For this let every one that is godly pray."

Should you come to this day unprepared, and grieve the Holy Spirit, while you profess to pray for his influence, the blessing will be lost; nothing can be expected, but that darkness will gather over these churches, and hang like a cloud of wrath over the fair heritage of the Almighty. Forget not that you are approaching a solemn crisis. The standard of piety in your own soul, and in the church, will immediately rise or fall after the fast. Now fix your eye and your heart on these two opposite results, glorious or awful, and remember that you will instrumentally hasten the one and prevent the other. And which shall it be? A solemn question for you to decide! But you must decide it, and be responsible for the consequences of your decision. You cannot stand on neutral ground in this matter. Do not try to shake off responsibility, by saying it is *only a newspaper piece*, with which I have nothing to do. You are a member of the church of Christ; you have pledged yourself to serve him with all fidelity: you must go at his bidding, and do what he commands; or you must sustain alone the consequences of your unfaithfulness, or be alone responsible.

The Lord Jesus Christ now calls you to a great work of faith and repentance; of humility and prayer; of confessing and forsaking sin; also to the work of warning others to flee from the wrath to come. Will you deliberately refuse to obey. The subject is now before your mind. The consequences and the judgment are before you. God grant that you may come to a decision which you will not wish reversed in the great day—is the prayer of H

WESTERN EDUCATION SOCIETY

A quarterly meeting of the Examining Committee for Oneida county, will be held on the first Tuesday of March next, at two o'clock, P. M. at the house of Abijah Crane, in Westmoreland. Young men desirous of obtaining the patronage of the Society may then present themselves for examination.

For the information of all concerned, the following extracts are given from the rules of the American Education Society, and which are also the rules of this Society:—

"No person shall be considered as a candidate for patronage, who has not pursued classical studies for at least three months, and who has not attained to fourteen years of age.

"No person shall be regarded as a candidate, who does not discover promising talents, decided piety, and who is not in the way of obtaining a *thorough* classical and theological education; that is, either preparing to enter college, or a member of some regularly constituted college, where a thorough classical course is pursued; or engaged in theological studies, with the design of taking a regular three years' course.

"When a young man wishes to apply for patronage, he must obtain unequivocal testimonials from three or more serious and respectable persons, best acquainted with him and his circumstances; for example, his minister, instructor, a magistrate, or some other principal man in the vicinity, stating his *age*, place of *residence, indigence*, moral and religious *character* and serious desire to devote his life to the gospel ministry. These testimonials should be *sealed* papers, that the writers of them may speak freely concerning the character of the applicants."

Testimonials should be particular in *all* the points specified above, sealed up, and addressed to the Examining Committee. They may all be in one communication, if the same persons can certify to the whole; but if not, each particular should be certified by three responsible names. It is desired that the instructor should specify the time the candidate has spent in study, and what books he has studied, upon which he may be examined by the Committee.

The aid granted to young men is a *loan*, to be without interest till one year after they shall have completed their studies. *Twelve* dollars per quarter are granted to those fitting for college, *eighteen* to those in college, and *twenty* to those in theological seminaries. *All* who possess the regular qualifications are encouraged to make application.

Regular quarterly meetings of the Examining Committee are to be held on the first Tuesday of March, June, September, and December, in each year. WM. R. WEEKS, *Clerk.*

Feb. 16, 1829.

POLITICAL.

FOREIGN.

An arrival at Charleston from Greenock, has brought Scotch papers to the 30th December. The news has been mostly anticipated.

The Glasgow Courier, of the latest date, contains the important information from St. Petersburgh, that by the express command of the Emperor of Russia, Count Nesselrode, the minister of foreign affairs, had resigned the seals of office. Who is to be his successor, is not stated.

Wheat fell at Haddington, on the 26th December, 6s per quarter, on the highest price of the preceding week.

CONGRESS.

Votes for President & Vice-President.—On Wednesday the 11th inst. the two houses of Congress met in the representatives' hall, for the purpose of counting the votes given at the late election for President and Vice President of the United States.

The Vice-President seated himself on the right hand of the Speaker; and Mr. Tazewell, on the part of the Senate, and Messrs. Barbour and Van Rensselaer, on the part of the House, were appointed tellers.

The Vice President then broke the seals of the packets containing the votes of the several states, beginning with the state of Maine, and handed them over to the tellers, who opened and read them at length.

After they had all been read, Mr. Tazewell declared the result to be as follows:—

Electors.	STATES.	Jackson.	Adams.	Calhoun.	Rush.
9	Maine,	1	8	1	8
8	New-Hampshire,	–	8	–	8
15	Massachusetts,	–	15	–	15
4	Rhode-Island,	–	4	–	4
8	Connecticut,	–	8	–	8
7	Vermont,	–	7	–	7
36	New York,	20	16	20	16
8	New-Jersey,	–	8	–	8
28	Pennsylvania,	28	–	28	–
3	Delaware,	–	3	–	3
11	Maryland,	5	6	5	6
24	Virginia,	24	–	24	–
15	North-Carolina,	15	–	15	–
11	South-Carolina,	11	–	11	–
9	Georgia,	9	–	2	–
14	Kentucky,	14	–	14	–
11	Tennessee,	11	–	11	–
16	Ohio,	16	–	16	–
5	Louisiana,	5	–	5	–
5	Indiana,	5	–	5	–
3	Mississippi,	3	–	3	–
3	Illinois,	3	–	3	–
5	Alabama,	5	–	5	–
3	Missouri,	3	–	3	–
178		178	83	171	83

In Georgia, William Smith, of South-Carolina, had 7 votes for Vice-President.

RECAPITULATION—*For President.*

Andrew Jackson, of Tennessee,	178
John Quincy Adams, of Massachusetts,	83
	261

For Vice President.

John C. Calhoun, of South-Carolina,	171
Richard Rush, of Pennsylvania,	83
William Smith, of South Carolina,	7
	261

The result of the election was then again read by the Vice President, who thereupon said:—

"I therefore declare, that ANDREW JACKSON is duly elected President of the United States, for four years from the fourth day of March next, and that JOHN C. CALHOUN is duly elected Vice-President for the same period."

At the annunciation of the result of the election, a clapping took place in the gallery of the House; whereupon, the Speaker immediately ordered the sergeant-at-arms to clear the gallery.

The Senate then retired, and after their return they appointed Mr. Tazewell a committee, on the part of the Senate, to notify Andrew Jackson of his election. Mr. Hamilton and Mr Bell were appointed on the part of the House.

The Senate have rejected the nomination of Mr. Crittenden, as judge of the supreme court of the United States. The question of suspending the consideration of all nominations until after the 4th of March, which had been the subject of debate in secret session for the two last weeks, had not been decided at the date of the last accounts from Washington.

In the House of Representatives, on the 12th inst. Mr. Rives, from the committee appointed to consider the memorial of sundry citizens of Virginia, in relation to the claims of James Monroe, late President of the United States, upon the government, reported a bill allowing him the sum of $38,983; which was read, and committed to a committee of the whole on the state of the Union.

On the same day, Mr. Van Rensselaer, from the committee on public buildings, reported a bill making the following appropriations:—

For repairs and other work necessary to be done on and about the capitol, and its enclosures, $18,762 63. For completing the President's house, and its enclosures, according to the original plan, $30,631 11. For refurnishing the President's house, $14 000. For the purchase and enclosure of the square No. 249, on the plan of the city, $3000. To enable the President of the United States to contract with Luigi Persico, to execute two statues, to front the capitol, $4000; with several minor appropriations for various purposes.

NEW-YORK LEGISLATURE.

Saturday, Feb. 14.—In Senate, Mr. Hayden, from the committee on that part of the message of the governor, which relates to the abduction of Morgan, and the proceedings under the law of the last session on that subject, reported in part. The report is very long, and embraces the subject of masonry, and masonic institutions generally, and concludes with several resolutions, authorising the committee to report a detailed statement of the evidence before them, with a bill to carry into effect the objects specified in their present report.

The report and resolutions were referred to a committee of the whole, and double the usual number of copies ordered to be printed.

In Assembly, the committee of the whole again took up the Chenango canal bill. Mr. Starr spoke for about half an hour in favour of the bill, when the committee rose.

The Legislature this day reappointed *Azariah C. Flagg*, secretary of state: *Abraham Keyser*, treasurer: *Simeon DeWitt*, surveyor-general; and *Alex'r M. Muir*, commissary general. *Benjamin F. Butler* was appointed regent of the university, in the place of Wm. L. Marcy, appointed a judge of the supreme court.

Monday, Feb. 16.—In Senate, the tenth annual report of the New-York Savings Bank was received and referred to the committee on banks. [The amount of deposits received in 1828, is stated at $601,937 34, from 11,770 depositors; and the total amount since the institution went into operation, is $4,707,451 27; of which the sum of $1,923,054 48 remains in the institution, invested in public and other stocks.]

The bill to provide for the payment of damages to real estate, in consequence of breaches in the canal; and the bill to increase the revenue derived from the manufacture of salt in this state, by allowing a bounty thereon in certain cases; were under consideration in committee of the whole. Mr. Hart spake some time in favour of the latter, but did not conclude his remarks.

In Assembly, Mr. Hazeltine, from the select committee, on that part of the Governor's message, relating to the abduction of Morgan, made a long report, which concludes with the following paragraph:—

"The subject referred to your committee, being one of the first impression and of vast importance, they do not feel fully prepared, at present, to say what legislation may be necessary, in relation to its full developement, and the furtherance of justice. They do not, therefore, ask to be discharged from the further consideration of the subject, but wish to be indulged with further time for reflection on the measures which should be devised, for the more effectual investigation of the outrages committed on the person of Morgan, and to provide against the recurrence of acts, so alarming in their character, so destructive of the peace of society and the safety of its members."

Mr. Hazeltine introduced two bills, one to prevent the administration of extra judicial oaths; making such administration punishable by fine and imprisonment. (Should this bill pass, in its present form, a custom which has existed in the discipline of some of our churches, since the reformation, must be dispensed with, or our divines and other church-officers must go to prison!)

The other bill is to continue in force, for two years from the first of next May, the act of last April, appointing special counsel for the purposes therein mentioned. It contains an additional section, providing for the payment of witnesses called to give testimony relating to the abduction of Morgan, according to the frequency of their attendance, and the distance they may travel.

The said report and bills were committed to a committee of the whole, and three times the usual number of copies ordered to be printed in a pamphlet form.

Mr. Dickson called for the consideration of the question, on agreeing to the report of the committee of the whole, favourable to the resolutions desiring our representatives in Congress to endeavour to abolish slavery in the district of Columbia.

After several unsuccessful attempts to get rid of the subject, the question was taken on agreeing to the report, and it was carried; ayes 65, noes 51.

Tuesday, Feb. 17.—In Senate, the bill from the Assembly, for establishing a clerk's office of the supreme court at Canandaigua, was referred to the senators from the 7th and 8th districts.

The committee on canals was discharged from the bill authorising the canal commissioners to construct an aqueduct over the Mohawk river, and it was referred to the canal commissioners, with instructions that they report, generally, their opinion thereon.

In Assembly, the bill to exempt clerks necessarily and constantly employed in post-offices from military duty, (so amended as to require them to pay a commutation of $4 a year), passed the committee of the whole.

On motion of Mr. Starr, the use of the assembly chamber was granted to the anti-masonic convention, on the afternoons of the 19th, 20th, and 21st inst.

Wednesday, Feb. 18.—In Senate, the bill from the Assembly, to provide for the payment of damages to real estate, in consequence of breaches in the canals, was rejected by the committee of the whole, 11 to 8, and their report was laid on the table.

The committee of the whole then took up the bill from the Assembly, to divide the town of Kirkland, in the county of Oneida. [The name of the new town, as passed in the house, was proposed to be "Canning."] Mr. Maynard moved to substitute for it the name of Marshall, which was carried, and the bill passed.

In Assembly, the bill to exempt post-office clerks from military duty, was read the third time and passed.

The remainder of the day was spent in debate on a report of the committee of elections, respecting the election in Greenfield, Saratoga county. The committee had reported resolutions vacating the seat of Mr. Wheeler, one of the members from that county, and admitting a Mr. Granger in his place. The House decided, 57 to 43, that Mr. Granger was *not* entitled to a seat.

Thursday, Feb. 19.—In Senate, the bill to divide the town of Kirkland, was read the third time and passed.

On motion of Mr. Waterman, the bill yesterday rejected in committee of the whole, to provide for the payment of damages to real estate, in consequence of breaches in the canals, was recommitted to a committee of the whole.

The committee of the whole again took up the last mentioned bill, and after a long debate, rose and reported progress.

In Assembly, the committee of the whole passed the bill to loan $15,000, out of the school fund, to John J. Van Alen and others, to rebuild a cotton factory at Kinderhook, which was destroyed by fire, after so amending it, that the security should be on real estate worth double the amount of the loan, independent of the buildings and machinery.

Friday, Feb. 20.—In Senate, the committee of the whole again considered the bill to increase the revenue derived from the manufacture of salt in this state, by allowing a bounty thereon in certain cases. Mr. Hart concluded his remarks in favour of the bill, and it was opposed at some length by Mr. E. B. Allen;—when the committee rose and reported.

In Assembly, Mr. Skinner, from the committee on colleges, reported against the petition of the trustees of Remsen academy, in Oneida, for an act of incorporation, and for the appropriation of the poor fund of the town for its support. Laid on the table.

The committee of the whole again took up the Chenango Canal bill. Mr. White spoke in favour of it; when the committee rose.

DOMESTIC.

Correspondence between the Eastern Federalists and Mr. Adams.—The correspondence between several distinguished individuals of the federal party in Massachusetts and Mr. Adams, calling on him for the names of those whom he has charged with a conspiracy against the general government, (in 1807 and 1808), and for the evidence upon which his charge was founded, has been published. The contents of the pamphlet are, first, the statement of Mr. Adams which appeared in the National Intelligencer of the 21st of October, in which the charge of treason is advanced. Secondly, a letter from several of the distinguished leaders of the federal party in 1807 and 1808, and from the sons of several others who are now dead, calling on Mr. Adams for the particulars of a charge which so nearly concerns them—the names of the actors in this conspiracy, and the proofs of its existence. Thirdly, an answer from Mr. Adams, declining to comply with the request contained in the letter, inasmuch as none of the gentlemen who signed it were concerned in the conspiracy, and as the evidence not amounting to strict legal proof, its publication might expose him to a public prosecution, with other reasons; but repeating at the same time, in as strong terms as before, the charge of a plot formed by the federal leaders in the eastern states to dissolve the Union. It is followed in the pamphlet by an "appeal" of the writers of the first letter "to the citizens of the United States." In this appeal the answer of Mr. Adams is canvassed severely indeed, but with a dignity worthy of the writers; and the refusal of Mr. Adams to state the evidence on which his accusation is founded, is placed upon what we have no doubt will generally be considered its true ground—namely, that he had no evidence that would bear to be submitted to an impartial and intelligent community.—*N. Y. Eve. Post.*

Arrival of Gen. Jackson.—Gen. Jackson arrived at the city of Washington, on Wednesday morning the 11th inst. the day on which the votes for President and Vice-President were counted. The salute intended to be fired on his arrival, was postponed till after the counting of the votes, when that and the one in honour of his election, were fired from the mall and the navy-yard.

The Baltimore American mentions, that when Gen. Jackson was apprised of the arrangements making by the family of Mr. Adams, to leave the President's house in time to have it prepared for his reception on the 4th of March, he sent a polite message to Mrs. Adams, expressive of his regret at the information, and assuring her that he would be highly gratified if the family would continue to occupy it as long as it suited their convenience.

Militia of the United States.—By the returns received at the war department, it appears that there are 1,168,419 effective men. The returns are, however, defective, and the above number is computed to compose not more than two-thirds of the actual strength of the militia force.

New York Militia.—The Adjutant-General's annual report, transmitted by the Governor to the Assembly, concludes with the following summary:—

Cavalry,	4,905
Horse artillery,	1,531
Artillery,	10,763
Infantry, including 26,634 riflemen,	152,633
Companies of artillery, &c. attached to infantry for inspection,	2,461
	172,293

Consumption of Fuel.—By a memorial from the Lyceum of Natural History, recently read to the common council, it appears that 40 000 chaldrons of coal are annually consumed in this city: Of which 20,000 are English and Scotch; 4,000 Rhode Island; and 16,000 Lehigh, &c. The value is about $600,000. Besides this, there are 280,000 cords of wood used for domestic purposes, and 200,000 for steam-boats. The whole amount paid by the city for fuel, *each year*, is $2,400,000. It all goes out of the state, except a portion of the wood.—*N. Y. Enquirer.*

Temperance.—The members of the Lima Society for the promotion of Temperance held their first annual meeting on the first day of this month. The Society was formed in the month of July last, and it appears from the report of the board of managers, that it then consisted of only ten members, since which it has increased to forty. An address was delivered before the Society by Rev. Mr. Abell, which will be published. The meeting was well attended, and it appears evident that increased attention is being paid to the subject, throughout the town. *Genesee Jour.*

Deaf and Dumb.—There are five institutions for the instruction of the deaf and dumb in the United States, at which only about 300 pupils receive instruction, while it is computed that there are about 5000 mutes in the United States. There are 700 mutes in the state of New-York, of which only 53 receive instruction; and of these, there is provision by law for the support and tuition of only 32 in the New York institution!

A letter from Norfolk, of the 9th inst. informs, that "Lieut. Smith, who killed Lieut. Bourne, in a duel, about three years ago, in the vicinity of the navy-yard, at Gosport, has been recently taken up and lodged in jail, in Portsmouth, Virginia. His trial was to come on in that place on the third Monday of this month."

The bill to pay Cornelius Higgins $250, with interest at five per cent since 1795, for building a block house at Salt-Point, now Salina, has finally passed both houses of the Legislature.—Mr. Higgins first applied in 1804. He did not renew the application till 1816, having during that time lived at a distance from Albany. In the latter year, he removed to this city, and the subject has been agitated every year since. It has several times passed the Assembly, but been rejected by the Senate, mainly because it was declared to be a two-thirds bill. Now it was determined to be a majority bill, and has therefore passed, as it ought to have done long ago. *Alb. D. Adv.*

The Rutland Herald states, that in 1831 there will be an eclipse of the sun, Feb. 14, St. Valentine's day, at 11, A. M. which will be total at New-York; and another, Aug. 7, total in the southern states. He asks if these may not be the augury or after part of wonderful events!

According to the Portland Mirror, Mr. Zebulon Rowe, Jr. of New-Gloucester, Maine, has been the father of eight children, one of whom died in infancy: and of the seven who survive, FIVE *are deaf and dumb.*

The people of Missouri, Arkansas, Illinois, Louisiana, &c. are said to calculate on a trade to Canton and the East-Indies, by the way of Columbia (Oregon) river, at some future period, which they believe will be hastened by a settlement at the mouth of the river.

More than $80,000 have been expended the past year, on the public buildings at Washington.

ORDINATIONS.

Rev. *Dexter Clary* was ordained at Watertown, Jefferson county, on the 12th inst. as an evangelist, by the Presbytery of Watertown. The sermon was delivered by Rev. J. Burchard; the consecrating prayer by Rev. I. Clinton, and the charge by Rev. G. S. Boardman.

At Avon, on Wednesday the 21st January, Rev. Messrs. Cressy and Fisher, late students of the Theological Seminary at Auburn, were ordained to the sacred work of the gospel ministry, as evangelists, by the Ontario Presbytery.

MARRIAGES.

At Lodi, Erie co. N. Y. by Rev. Mr. Spencer, Rev. *Harvey Fisk*, of New-Jersey, to Miss *Anna Maria Plumb*, of Lodi.

At the Troy Female Seminary, on the 17th inst. by Rev. Mr. Howard, *Rufus Bacon*, Esq. of Hamilton, Madison co. to Miss *Eliza Bartholomew*, one of the teachers in the seminary.

DEATHS.

In Marcellus, on the 9th ult. Mr. *Joseph Chapman*, aged 82, one of the first settlers of that town, and a patriot of the revolution.

In Lansing, on the 14th inst. Mr. *Josiah Ives*, aged 90. He was a soldier of the French war, and was at the taking of Burgoyne, and in several other important engagements, during the war for independence.

In Cincinnati, Ohio, on the 13th ult. Rev. *Truman Bishop*, D. D. of the methodist episcopal church.

In Montpelier, Virginia, at the residence of her son, on the 11th inst. Mrs. *Eleanor Madison*, mother of the Hon. James Madison, ex President of the United States, aged 98.

In Halfmoon, Saratoga co. on the 20th ult. Mr. *Evert Waldron*, aged 94. During the whole period of his long life, he is not known to have called a physician, or taken any medicine. He has left three brothers, whose united ages amount to between 260 and 270.

Just printed, and for sale at the Bookstore of HASTINGS & TRACY—

A PLAN of BENEVOLENT OPERATIONS for the Western Districts of the State of New-York: Containing Reasons, &c. addressed to Christian Professors: Form of a Constitution for Benevolent Associations: A List of Duties and Promises, selected from the scriptures: Inquiries and Facts in relation to Benevolent Institutions; with blank leaves for subscriptions, divided into columns, to enable subscribers conveniently to designate the object to which their donations shall be applied, and the time of payment. Price $1.50 per doz. 1s6 single. *Utica, February* 24, 1829.

NEW BOOKS.

JUST received, by G. S. WILSON, at the Sabbath School Depository——Hawes' Lectures to Young Men: Stewart's Hebrew Chrestomathy: The persecuted Family, by Robert Pollok, author of the Course of Time: The Course of Time: Memoirs of Rev Legh Richmond: Do of Rev Philip Doddridge: Do of Rev Pliny Fisk: Do of Rev Samuel Pearce: Payson's Sermons: Erskine on the unconditional Freeness of the Gospel: Lady of the Manor, complete in 7 volumes: Dick's Christian Philosopher: Jahn's Hebrew Commonwealth, translated from the German: Beecher's Sermons on Intemperance: Newtonian Philosophy: Mrs Hemans' Poems: Mrs Opie's Detraction Displayed: Sermons, by Rev Daniel A. Clarke.
Feb. 23, 1829. 8

NOTICE.

A SPECIAL Meeting of the Board of Trustees of Hamilton College, will be held at the house of Moses Foot, Esq. in the village of Clinton, on Wednesday the 18th day of March next, at 10 o'clock in the forenoon of that day. ASAHEL S. NORTON.
Clinton, Feb. 20, 1829. 8w4

WHITE MUSTARD SEED.

JUST received, a quantity of WHITE MUSTARD SEED, of a good quality—For sale, by WARNER & HARVEY.
Utica, Feb. 24, 1829. 8

COOK'S ADHESIVE SALVE.

THIS sovereign remedy for Bruises, Wounds, Weak Back, Pain in the Side and Breast, &c. is prepared by WARHAM COOK, in Marcellus, Onondaga county, and MOSES COOK, in Kirkland, Oneida county, and by them sold wholesale and retail. The following certificates are from some of the numerous respectable individuals who have tested its efficacy:—

We certify, that we are acquainted with the virtues of Cook's Salve; that for the cure of bruises, cuts, sores, weak back, pain in the side or breast, rheumatism, &c. it is in our opinion superior to any thing of the kind now in use. We therefore cheerfully recommend it as being worthy of the attention and patronage of the public.
Dr JONAS C. BALDWIN, Lysander.
Dr SAMUEL PORTER, } Marcellus.
Dr E. H. PORTER, }

I have frequently made use of the above mentioned Adhesive Plaster, and have generally found it useful, and recommend it to the public. Clinton, August 25, 1828. Dr SETH HASTINGS, Jun.

I cheerfully concur with the gentlemen whose names are above signed, in recommending Cook's Plaster as a valuable remedy. Dr E. BISSELL.

We the Subscribers certify, that we have made use of Peleg White's Salve, and also Cook's Adhesive Salve, and we give Cook's a decided preference, being possessed of better qualities; and we most cheerfully recommend it to the public. July 19, 1828.

This certificate is signed by nine respectable individuals in Marcellus, two in Jordan, six in Onondaga, one in Westmoreland, and three in Kirkland.

Various other certificates of the efficacy of this Salve may be seen in the bills which accompany it.

☞ Sold also by WARNER & HARVEY, and HUNT & BRISTOL, Druggists, Utica.
February 24, 1828. 8w3

NOTICE is hereby given, that an application will be made to the Legislature of the state of New-York, at their present session, to annex part of the town of Trenton to the town of Remsen. Dated at Trenton, February 20, 1829. 8w6

TANNED SHEEP-SKINS.

5000 Bark-tanned Sheep-Skins, wanted immediately, at No. 60, Genesee street.
Feb. 10, 1829. WILLIAM WILLIAMS.

WEBSTER'S QUARTO DICTIONARY,

JUST received, and for sale at the subscription price. Subscribers will call and receive their Books.
Feb. 10, 1829. WILLIAM WILLIAMS.

GREEK & ENGLISH LEXICON.

THE second edition of this Work is just published at Boston, (1829), and for sale at WILLIAM WILLIAMS' Bookstore, No. 60, Genesee street.
Also, the new edition of WEBSTERS' MANUAL OF CHEMISTRY. *Feb.* 10, 1829. 6w3

NOTICE.

THE Subscriber being lawfully authorised by the administratrix and administrators of the estate of DAVID P. HOYT, deceased, to settle all the accounts, receive monies, and discharge claims against said estate, hereby requests all persons who have any unsettled business with the estate aforesaid, to call on him at the store, No. 38, Genesee street, and adjust it as soon as possible.
JOSEPH B. HOYT.
Utica, July 19, 1828. 30

TO LET,

IN a Boarding-House, a pleasant, convenient Room, with a fire-place and an adjoining Bed-Room. Application made to the Publishers of this paper will be attended to. *Utica, Jan.* 12, 1829. 2

SALT.

A QUANTITY of SALT, just received and for sale, wholesale or retail, at wholesale prices.
J. BROWN, 122, Genesee st.
Dec. 29, 1828. near the Canal.

TIN & SHEET-IRON WARE,

STOVES & STOVE-PIPE.—Manufactured & kept constantly for sale, by J. BROWN,
Dec. 30, 1828. 122, Genesee st. near the Canal.

MOODY'S PATENT PORTABLE OVEN.

THIS highly useful article is made and sold by the Subscriber, who has become proprietor of the patent for all the middle and eastern part of this state. He will sell county rights to any who may wish to purchase.
Utica, Dec. 30, 1828. J. BROWN.

SUGARS & MOLASSES.

10 hhds. N. O. and St. Croix Sugars,
30 boxes Lump Do.
30 hhds. Molasses,
Just received and for sale, by
PARKER & HASTINGS,
Utica, Dec. 9, 1828. No. 90, Genesee street.

FRESH TEAS & TOBACCO.

80 chests fresh Hyson-skin, Young Hyson, Old Hyson, Souchong and Bohea } TEAS
60 kegs Plug Tobacco,
For sale, by PARKER & HASTINGS,
Utica, Dec. 9, 1828. No. 90, Genesee street.

FISH.

75 quintals Codfish—20 bbls. Mackarel,
100 boxes smoked Herring,
For sale, by PARKER & HASTINGS.
Utica, Dec. 9, 1828. 50

NOTICE.

THE Subscribers inform their Friends and the Public, that they have taken the Cooper's Shop in Broad street, formerly occupied by Mr A. Eggleston, in connexion with their Cooperage near the Weigh-Lock, where they make and keep constantly on hand, all kinds of Cooper's Ware, viz: Cisterns, Hogsheads, Tubs, Keelers, Barrels of all kinds, Half Barrels, Kegs of all sizes, Well Buckets, and Pails; all made of the best materials and by the best workmen.
The above mentioned articles may be had cheap for cash and at short notice, on application at either of the above places. E. W. & T. ROUNDEY.
Utica, Jan. 26, 1829. 4

CURE FOR THE RHEUMATISM.

GRILLEY'S Anti-Rheumatic Ointment.—Few there can be, who would suffer even for a day, so excruciating a pain as the Rheumatism, were they sure any medicine existed or could be procured for their relief. The Proprietor and Inventor of this Ointment assures all those who may be unacquainted with its wonderful efficacy, in perfecting a cure for the Rheumatism, that it requires only to be tried to insure universal admiration.—Satisfactory testimonials and affidavits from persons of the first respectability in different parts of the United States, accompany the article. Its virtues have already been tested in this village. For sale, only, by
WARNER & HARVEY.
Utica, Nov. 24, 1828. 48

POETRY AND MUSIC.

PROFANENESS.

This vice in its grossest forms is never seen in the person of a female of refined sensibility. A *beauty*, peradventure, will sometimes be guilty of it. At least, so thought the poet in the following stanzas:—

"My God!" the beauty oft exclaim'd,
With deep impassion'd tone;
But not in humble prayer she nam'd
The high and holy One.

'Twas not upon the bended knee,
With soul uprais'd to heaven,
Pleading, with heartfelt agony,
That she might be forgiven.

'Twas not in heavenly strains, to raise
To the great Source of Good,
Her daily offering of praise,
Her song of gratitude:

But in the gay and thoughtless crowd,
And in the festive hall;
'Mid scenes of mirth and mockery proud,
She nam'd the Lord of All!

She call'd upon that awful name,
When laughter loudest rang;
Or when the flush of triumph came,
Or disappointment's pang.

The idlest thing that flattery knew,
The most unmeaning jest,
From those sweet lips profanely drew
Names of the Holiest!

I thought—how sweet that voice would be,
Breathing this prayer to heaven—
"My God! I worship only thee;
O, be my sins forgiven!"

Ridiculous!—The following notice is going the rounds of the newspapers:—

"A new musical instrument, called the Echo, has been invented in Boston, by Mr. Adam Stewart. It imitates perfectly any piece of music played before it."

Probably this instrument is about equal to Redheiffer's perpetual motion. Every thing of the above character, must of course be an imposition; unless it can be endowed with the faculties of conception and feeling.

MISCELLANEOUS.

From the Canandaigua Repository.

CULTURE OF SILK.

An interesting report has been presented in Congress, by Mr. Martindale, of the House of Representatives, from the committee on agriculture, to which was referred the petition of Jacob E. Clarke, for the grant of the public land at Greenbush, in the state of New-York, to aid him in the rearing of the mulberry tree, preparatory to the culture of silk. The report commences with stating the rapid diminution for the last eleven years, of the exports of the bread stuffs, which constitute the staple productions of agriculture in the northern and middle states. The following is a table, showing the annual value of bread stuffs exported from the United States for the last eleven years:—

In 1817	$20,374,000	In 1823	$6,263,231
1818	15,550,807	1824	6,894,941
1819	8,259,123	1825	5,500,223
1820	6,620,401	1826	5,540,864
1821	5,184,999	1827	5,803,230
1822	6,627,510		

The cause of this immense change is stated in the report to be "*the loss of the foreign market.*" Had the foreign demand continued, our exportation of bread stuffs would have been swollen to the astonishing amount of twenty-six millions, instead of having been reduced to six. The remedy for this state of things, is "the diversifying the pursuits of the farmer, and adapting the fruits of his soil and labour to the consumption of the country, and substituting the domestic productions for the foreign supply. The condition and policy of foreign nations forbid the hope of relief from abroad, and compel us to look, as the last resort, to the home market."

The value of the silks imported into the United States, for the last seven years, is exhibited in the following table:—

In 1821	$4,486,924	In 1825	$10,261,527
1822	6,840,928	1826	8,104,837
1823	6,713,771	1827	6,545,245
1824	7,203,334		

Amounting in the aggregate to the enormous sum of $50,156,566; making an average annual importation of 7,165,223 dollars worth of silk. But of this amount, was re-exported $12,893,858; leaving for the home market $37,262,767, and shewing an average annual consumption of silk, of $5,323,244.

This statement, however, (says the committee), does not exhibit the actual value of the importations, but the invoiced value of the goods, upon which duties are paid at the custom-house.

The retail market value, which is the price the purchaser pays in labour, in produce, or in dollars and cents, must include, first, the duty, from twenty to twenty-five per cent; second, the charges and profits of importation, at least ten per cent more; and third, the ordinary retail profit, twenty-five per cent, on the wholesale cost. This per centage swells the value of the importations of silk, for the last seven years, to the formidable amount of $84,764,205; averaging annually, $12,109,172. By the same standard of value, the value at which they have been sold and purchased, the amount actually consumed in the country, for the last seven years, is $62,880,819; showing an annual consumption of $8 982,974. To purchase these silks, would require 8,982,974 bushels of wheat, at a dollar per bushel; to produce them, and manufacture them, would enrich the farmers and manufacturers of the nation, just as much as the production and sale in a foreign market, of so much wheat or cotton. If the value of the raw silk bear the same proportion to the manufacturer as wool, (and it is presumed not to be less), it would be worth annually, $4,491,487. The subsistence of the manufacturers may be fairly estimated to compose the half of the residue, viz: 2,245,743. $6,787,230, the amount of both, constitutes the annual value of this market of the agriculture of the United States. So much is clearly within the reach of the people of this Union. So much they have it in their power to superadd to their agriculture. This is the value of their own market in the single article of silk; a market which is their absolute unconditional right, which they can easily command, and as easily supply.

But need the American farmer be reminded, that a hundred dollars worth of silk is as valuable as the same amount of flour or wheat? And if he can produce this value of silk with vastly less labour, from less space, and with much less risk of accident or failure, with what avidity should he engage in its production. Here is a domestic market for silk, of nearly double the value of all the foreign market for all his bread stuffs, exposed to no interruption, liable to no accident, constantly increasing with the growth of the nation, and perfectly within his power. He has but to will, and suit his action to his volition, to insure both its possession and supply. One acre of full grown mulberry trees, it is estimated, will produce two hundred dollars worth of silk; but it would require ten acres of first rate land to produce the same value of wheat. Neither is there any comparison in the quantity and quality of the labour required. The bone and muscle of the most athletic and robust are indispensable to the production of wheat, while the feeble powers of women and children are competent to the business of producing silk.

The power and capacity of our country to produce silk is unlimited, and need not be measured by its consumption of that article. We may as well export our own silks as foreign; and to a large amount, supply the raw material to the foreign manufacturer. The south may add raw silk to their staples of cotton, rice, and tobacco, for exportation, while the north can meet the consumption of the nation with the manufacture.

The suitableness of the soil and climate of the United States for the culture of silk, is indisputable. That matter is set at rest by the fact. It has been cultivated in Virginia and Georgia; and abandoned at the time, not on account of any physical deficiencies or difficulties, but the more profitable culture of tobacco first, and cotton afterwards. This culture is more profitable no longer; and it is believed that the necessities of the south, as well as the embarrassments of the north, point to a greater diversity of the pursuits of agriculture, as the only practical remedy for both. It is now cultivated to a very respectable amount in the state of Connecticut. The committee are enabled to state, on unquestionable authority, that five small towns in that state produced, in one season, nearly two tons and a half of raw silk, worth, at low cash price, $21,188. Of this, the town of Mansfield, containing a population of about two thousand five hundred, produced 2,430 pounds. This silk is converted into the most beautiful sewing silk, and some other valuable manufactures, by the skill and industry of that enterprising and ingenious people; and thus prepared, is worth from seven to eight dollars per pound. This, it is said, greatly exceeds all the other disposable produce of the town; and what recommends it still more to the attention of the American people, is the important fact, that this is added to the ordinary and accustomed productions, without diminishing essentially any of them. It employs old men, women and children, incapable of the severer labours of the field. It occupies little or no space useful for other purposes. The mulberry beautifies and embellishes the country, instead of encumbering it, lining the fences and hedges, and serving for ornamental shade trees. The tree diminishes, much less than an apple orchard, the productive powers of the soil for other purposes. In a word, the culture of this valuable material is so much positive creation, derived from the mysterious operations of an interesting little insect, aided and directed by the cheap care and attention of man.

Another consideration recommends the culture of this precious material still further to the interests and feelings of the American people. It is not sectional. Its culture may be rendered co extensive with the Union, and carried as high at least as the forty-fifth degree of north latitude. The mulberry, at this moment, is growing in a vigorous and thriving condition as far north as Middlebury and Burlington, Vermont; and it is believed, will flourish wherever the apple-tree will grow. It is indigenous to the southern region, and thrives there more luxuriantly than at the north; and wherever the mulberry tree will grow, there may the silk worm be reared. All may, therefore, participate in the benefits of this culture; and a community of interests and pursuits cannot fail to generate some congenial feeling, and facilitate the restoration of harmony to our political and social relations.

All this, too, may be done without interrupting the ordinary pursuits of agriculture. The feeding of the worm commences with the first opening of the mulberry leaf, and continues for the period of thirty-two days, when the worm commences the process of spinning, and eats no more. The nursing of the worm, and the winding of the silk, is light in-door work. The gathering of the leaves is the appropriate employment for children; and "one woman can make fifteen pounds of raw silk," worth at least sixty dollars, "in a season of six weeks."

So many and so weighty considerations concur in recommending the culture of silk to the American people, that the committee do not doubt that their sagacity and intelligence, as well as their urgent necessities, will lead them speedily and extensively to its adoption. Under these circumstances, the introduction into the country of the best variety of mulberry, is a matter of national importance, and your committee believe, worthy of the fostering care and patronage of the government. The excellence of the silk depends upon the properties of the mulberry leaf; and these are considerably diversified. The white mulberry is decidedly the best; and of this there are various species. The preference among the whole can only be determined by experience and comparison. This knowledge is proposed to be acquired by the petitioner; and your committee are persuaded that it would be cheaply obtained for the nation by the grant of the prayer of the petitioner.

FACTS RESPECTING THEATRES.

During the progress of the most ferocious revolution which ever shocked the face of heaven, theatres, in Paris alone, multiplied from *six* to *twenty-five*. Now, one of two conclusions follows from this: Either the spirit of the times produced the institutions, or the institutions cherished the spirit of the times, and this would certainly go to prove, that they are either the parents of vice, or the offspring of it.

It is said of Sir Matthew Hale, "that he was an extraordinary proficient at school, and for some time at Oxford; but the stage players coming thither, he was so much corrupted by seeing plays, that he almost wholly forsook his studies. By this he not only lost much time, but found that his head was thereby filled with vain images of things; and being afterwards sensible of the mischief of this, he resolved, upon his coming to London, never to see a play again; to which resolution he constantly adhered."

The *audience* which it attracts, should be seriously weighed. The theatre in this view appears as the enchanted ground of iniquity: It is here that vice lifts up its head with undaunted courage; that the most licentious and abandoned females endeavour, by every means, to allure the young and inconsiderate. Whilst the avenues to the theatre are filled with women of this description, on the stage there are many things to excite improper ideas in the mind, and in the audience every thing to gratify them. The emotion is soon inflamed to a passion, reason quickly yields to its powerful empire, and ruin is too often the fatal consequence.

Sir John Hawkins, in his Life of Johnson, observes, "Although it is said of plays, that they teach morality, and of the stage, that it is the mirror of human life; *these assertions are mere declamation, and have no foundation either in truth or experience.* On the contrary, a play-house, and the regions about it, are the very hot beds of vice. How else comes it to pass, that no sooner is a play-house opened in any part of the kingdom, than it becomes surrounded by a halo of brothels?"

"Plays," says Plato, "raise the passions, and pervert the use of them, and are of course dangerous to morality."—*Sailor's Mag.*

WHEN A MAN IS RICH ENOUGH.

When a lad, an old gentleman took some trouble to teach me some little knowledge of the world. With this view, I remember he one day asked me when a man was rich enough? I replied, when he has a thousand pounds. He said, No! Two thousand? No. Ten thousand? No. Twenty thousand? No. An hundred thousand? which I thought would settle the business; but he still continuing to say No, I gave it up, and confessed I could not tell, but begged he would inform me. He gravely said, "When he has a little more than he has, which is—never! If he acquires one thousand; then five, then ten, then twenty, then fifty; from that his riches would amount to a hundred thousand, and so on, till he had grasped the whole world; after which he would look about him, like Alexander, for other worlds to possess."

Many a proof have I had of the truth of this old gentleman's remarks, since he made them to me, and I am happy to say I have discovered the reason Full enjoyment, full satisfaction to the immortal mind of man, can only be found in possessing God, with all his infinite perfections. It is only the Creator, not the creature, that can satisfy.

RAPIDITY OF SPEECH.

A short-hand writer of the House of Commons, on inquiry, informed me, that a rapid orator may pronounce from 7,000 to 7,500 words in an hour. The medium number is about 7,200, which will give 120 words in a minute, and two in a second This, of course relates to the English language, and will differ in other tongues according to the facility with which they may be pronounced. *Lord Sheffield.*

God has thought proper to proportion our knowledge to our wants, not to our pride. All that concerns our duty is clear; and as to other points either of natural or revealed religion, if he has left some obscurities in them, is that any reasonable cause of complaint?

LITERARY AND SCIENTIFIC.

ORNITHOLOGICAL VENTRILOQUIST.

The celebrated Monsieur De Alexandre, whose powers of ventriloquism have been so much admired, seems to be outdone by an American bird, the yellow-breasted chat, (Pipra Polyglotta.) When the haunt of this bird is approached, he scolds the intruder in an endless variety of odd, uncouth monosyllables, difficult to describe, but easily imitated, so as to deceive the bird himself, and draw him onwards to a good distance. In this case his responses are constant and rapid, strongly expressive of anxiety and anger; and while the bird is always unseen, the voice shifts from place to place among the bushes, as if proceeding from a spirit First is heard short notes, like the whistling of a duck's wings, beginning loud and rapid, and becoming lower and slower, till they end in detached notes. Then succeeds something like the barking of young puppies, followed by a variety of guttural sounds like those of the same quadruped, and ending like the mewing of a cat, but much hoarser. All these are given with great vehemence, and in different keys, so as to appear sometimes at a great distance, and instantly again quite near you. In mild, serene moonlight nights, it contains that motley medley of ventriloquism the whole night long, responding to its own echoes.—*American Ornithology.*

A new invention, called Papier Ligne, has recently attracted much notice in Paris. It consists of a paper made to resemble damask and other linen so closely, that it is impossible without examination to detect the difference; and even to the touch, the articles made from the Papier Ligne are very much like linen. The price is very low; a napkin costs only five or six centimes, (about half a penny); and when they are dirty, they are taken back at half price. A good sized table-cloth sells for only a franc.

The London Literary Gazette states, Mr. Herschell and Mr. Faraday have at length succeeded in their long practised series of experiments for procuring pure glass for optical purposes, which must produce extraordinary results in astronomy.

It is found in South-Carolina, that a species of "hemp," similar to the Manilla, but rather more silky in appearance, can be obtained from the plant orka, which abounds in that state.

Bookselling Enterprise.—It is stated, that Messrs. Carey, Lea & Carey, have disbursed to authors and editors during the last year, upwards of $20,000; and during the current year, they will exceed that amount of expenditures eight or ten thousand dollars.

Justices' Manual.—The second edition of this valuable work, adapted to the revised statutes, by Thomas G. Waterman, Esq. is now in the press of Websters & Skinners, Albany, and will be ready for sale in April next.

Dr. Barrett, of Trinity College, Dublin, is said to have translated the first sentence of Cæsar's Commentaries:—"All Gaul is quartered into three halves."

Mr. Bradford is preparing another volume of the History of Massachusetts. It will embrace the period from 1790 to 1812. A great proportion of this period was one of uncommon political excitement and party disputes.

It is stated, that the late Col. Pickering had been for nearly or quite a year engaged in writing a work of deep interest to the people of this country, the life of Hamilton.

Spark's Life of Ledyard has passed to a second edition.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$150 00a152	Sole, oak tanned, lb	19a22
Pearl	140 00a142	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	31a32
Per lb	7 1-4a8	*Oil,*	
Coffee,		Whale, gal	35a37
Havana	12a14	Sperm, summer st'd	65a66
Java	14a15	—— winter do	75a80
Cotton,		Linseed, Amer	80a85
Upland	9a10 1-4	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	9 00a9 50
Alabama	9 1-2a11 1-2	—— prime	7 00a7 50
Feathers,		Pork, mess	11 75a12 50
Live American, lb	35a36	—— prime	9 75a10 00
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 50a2 75	Butter, NY dairy	13a16
Scale	1 50a1 75	Hog's Lard	6a7
Pickled, bbl	3 75a4 25	Cheese, Amer	5a7
Mackarel, No 1,	5 25a5 50	*Rice,*	
Shad, Con. mess	9 50a10	Prime, 100lbs	3 00a4 00
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	48a50
American	7 1-2a8	Liverpool ground	50a
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	8 38a8 50	Havana, white, lb	13a15
Western (canal)	8 50a8 75	—— brown	10a11
Rye flour	4 00a4 12	New-Orleans	7a8 1-4
Indian meal	3 00a3 12	Loaf	17a20
Grain,		Lump	15a16
Wheat, northern	1 65a1 70	*Tallow,*	
—— western	1 65a1 70	American, lb	7 3-4a8
Rye	70a72	*Teas,*	
Corn, north yellow	56a58	Bohea, lb	28a30
Oats	30a34	Souchong	47a75
Barley	50a52	Hyson-skin	40a75
Beans, 7 bush's	7 50a9 00	Young-Hyson	70a1 05
Hides,		Hyson	80a1 10
LaPlata, lb	14a15	Gunpowder	1 00a1 25
S. A. horse, p'ce	1 50a1 75	Imperial	1 00a1 25
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	3 1-4a6
Lumber,		Cuba	12a20
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	2 00a3 00
Scantling,	15 00a16 00	Port	1 37a2 00
Do oak,	20 00a25 00	Teneriffe, L P	90a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	35a40
Hoops, per M	25 00a	—— pulled	34a35
Staves, pipe	48 00a50 00	Common	20a40
—— hhd	34 00a	Spinning	20a34
—— bbl	24 00a27 00	Amer Hatters	20a24

AGENTS
FOR THE WESTERN RECORDER.

Adams, P. D. Stone
Antwerp, Dr C. Preston
Augusta, Gen J. J. Knox, & W. H. Chandler, Esq
Boonville, William Sippell
Brownville, J. Ballard
Burlington, Silas Maynerd
Canton, Asa Conkey
Cape-Vincent. R. T. Lee
Cazenovia, A. Kingsbury
Champion, Rev N. Dutton
Cherry-Valley, A. Crafts
Cicero, J. Cody, P. M.
Clinton, Dr S. Hastings, Jr
Constable, S. Wyman
Constantia, Rev C. Lewis
DeKalb, G. Townsley, P. M
Delphi, M. B. Slocum
Detroit, E. T. Hastings
Ellisburgh, Charles Avery
Evans' Mills, C. W. Candee
Exeter, Rev Mr Storrs
Fairfield, A. P. Cumings
Fall-Creek, Dr N. Branch and Dea A. Sears
Fredonia, P. Wells
Fayetteville, J. McVickar
Ft. Covington, J. Parkhurst
Geneseo, Truman Hastings
Geneva, Horace Hastings
Governeur, H. D. Smith
Guilford, Dea S. Jewell
Granville, Z. R. Shipherd
Hamilton, Jason Olds
Harpersville, Azor Smith
Henderson, A. Atherton
Homer, J. Searl
Hopkinton, A. Warner
Jamesville, I. W. Brewster
Lee, S. Mead
Lima, Rev J. Barnard
Lowville, P. Abbott
Manlius, H. W. Ewers
Madrid, Rev J. Hurlburt
Mexico, W. Mitchell
Morrisville, Pond & Knox
New-Haven, C. R. Wells
New-Lebanon Springs, A. Peabody
Newark, J. C. Kanouse.
New-Stockbridge, Rev. L. Wilcox
Norfolk, Erastus Hall
Ogdensburgh, J. Seeley
Onondaga Hollow, Rev W. Thatcher
Oswego, W. S. Maynard
Oxbow, Rev J. Sanford
Paris, T. Simmons
Palatine, J. Nellis
Palmyra, Rev A E Campbell
PennYan, Ira Gould
Pitcher, Rev Mr Bradford
Port-Gibson, James Field
Potsdam, S. Raymond
Parishville, Joel Potter
Prattsburgh, J. W. Hopkins
Richland, S. Meacham
Rodman, H. C. Strong
Rome, Norman Seymour
Rutland, Rev A. W. Platt, & Amos Mallary
Sacket's Harbor, G. Camp
Salina, Dr A. S. Ball
Smithville, R. Pearson
Stephentown, Rev. A. E. Beach
Stockholm, L. Pettibone
Stowes Sq. Rev Mr Crandall
Sullivan, Dr J. Kennedy
Sherburne, William Avery
Taberg, William Firman
The Square, (Scipio), Benoni Smith, P. M.
Trenton, Dea Younglove
Troy, Dr A. Robbins
Urbana, Lem'l D. Hastings
Vernon, J. Patten
Vernon Centre, Starr Clark
Verona, Rev I. Brainard
Volney, Rev A. Caldwell
Watertown, Silas Clark
Western, G. Brayton, Esq
Westford, Charles Maxon
Westmoreland, Wm. Newcomb
Whitesboro', Rev J. Frost
Wynant's Kill, A. Tracy.

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Insur. Comp.	par
City Banks,	par	Trenton Banking Co.	do
Except Franklin	broken	Rahway Farm. & Mech.	do
Long-Island Bank	par	Salem S. M. & B. Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-2	Hoboken B. & Grazing	do
Albany State Bank*	do	Protection & Lomb'd	do
Do. Mech. & Farm.	do	Jersey City	do
Do. Commercial	do	State, Trenton	do
Newburgh*	do	All others	1-2
Columbia, Hudson	do	*Pennsylvania.*	
Middle District	do	Philadelphia Banks	par
Orange County	do	Chester County	1-2
Catskill	do	Delaware County	do
Troy	do	Reading	3-4
Farmers', Troy*	do	York	1
Mohawk	do	Pittsburgh	do
Geneva	5-8	Gettysburgh	do
Utica	do	Chambersburgh	do
Utica Branch	do	Carlisle	do
Auburn	do	Lancaster	do
Ontario	do	Greensburgh	5
Central	do	Brownville	do
Chenango	do	Silver-Lake	25
Rochester	do	All others uncert. or broken	
Newburgh Bran. Ithaca	do	*Maryland.*	
Jefferson County	do	Baltimore banks	1-2
Wash. & Warren,	1 1-2	Somerset & Wor.	broken
Niagara	broken	Snowhill	do
Plattsburgh	do	Princess Ann	do
Greene county	do	Cumberland	do
J. Barker's Exchange	do	All others	1 1-2 a 2
Maine.		*Dist. Columbia.*	
Bath	10	Bank of Columbia	25
Waterville	do	Alexandria Mer.	broken
Castine	broken	Franklin	do
Wiscasset	do	All others	1 a 1 1-2
Kennebec	do	*Virginia.*	
Passamaquoddy	do	All the Banks	5
Hallowell & Augusta	do	*North-Carolina.*	
All others	3-4	All the Banks	5
New-Hampshire.		*South-Carolina.*	
Cheshire Bank	3-4	Charleston Banks	3
Exeter	10	*Georgia.*	
All others	3-4	All the Banks	5
Vermont.		*Ohio.*	
Banks of this state	1-2	Chilicothe	5
Massachusetts.		Marietta	do
Berkshire bank	broken	Steubenville	do
Essex, Salem	do	Farmers & Mec.	do
All others	1-2	Lancaster	do
Connecticut.		St. Clairsville	do
Norwich Bank	par	Mount-Pleasant	do
Bridgeport	do	Western Reserve	do
Eagle, New-Haven	broken	Columbus	do
Derby	do	All others uncert. or broken	
Thames	5-8	*Miscellaneous.*	
Windham County	do	New-Orleans Banks	5
All others	1-2	Nashville	broken
Rhode-Island.		Michigan	1
Banks of this state	1-2	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	3

* Bills of these Banks, $20 and upwards, par.

ADAMS' NEW ARITHMETIC.

HASTINGS & TRACY continue to publish Adams' New Arithmetic, (the best work of the kind in use), and can supply booksellers and individuals, in any quantity, and on as good terms as they can be procured from the proprietor of the copy-right. This work combines all the advantages to be derived from the inductive and synthetic mode of instruction. The School Commissioners of the state of Vermont, appointed by the Legislature, have recommended and prescribed it to be used in all the town schools in that state.

The following recommendations of this work have been recently given:—

Lancastrian School, New-Haven, Jan. 17, 1829.

The examination of Dr. Adams' New Arithmetic has given me much satisfaction. The analytic and synthetic methods of teaching are happily combined. The explanations are very clear and full; and the supplement annexed to each rule, will answer the purpose of a review, and serve to fix in the memory the principles. It will, I think, be found, particularly applicable to the wants of private students, as well as schools. J. STOWELL.

New-Haven Gymnasium, Jan. 16, 1829.

We have introduced Adams' New Arithmetic into our Gymnasium, *as we believe it superior to any other with which we are acquainted.*

S. E. & H. E. DWIGHT.

H. & T. have also for sale, the Literary and Scientific CLASS-BOOK, a work which is extensively used in the schools of New-England, and is much approved of by the instructors of schools into which it has been introduced in this state. The work is highly recommended in the North-American Review, the U. States Literary Gazette, the Journal of Education, and by a great number of private gentlemen.

They also publish DABOLL's ARITHMETIC, a work which has been long and extensively used in our common schools, and is too well known to require recommendation; which they can also furnish to booksellers and others on the lowest terms.

Utica, Feb. 10, 1829.

M. BAGG'S TAVERN.

THE Subscriber respectfully informs the Public, that his old stand, at the corner of Genesee and Main streets, having been thoroughly repaired, is now completely fitted up for the accommodation of travellers and boarders. M. BAGG, in connexion with Mr. ALFRED CHURCHILL, begs leave to assure such Ladies and Gentlemen as may favour them with their custom, that every exertion shall be made to render their residence pleasant and comfortable, and they hope to merit the patronage this establishment has heretofore enjoyed from a generous public. MOSES BAGG.

Utica, Dec. 16, 1828. 51

UNITED STATES HOTEL.

A. SHEPARD has removed from his former stand, at the lower end of the village, to the above Establishment, which is spacious and airy, having an elegant dining-room, handsomely fitted, seventy feet long, many private parlours, and good single bed-rooms. It is situated on Genesee street, a few rods above the canal, where it is remarkably pleasant, having a view of the village and surrounding country. The establishment is new, the furniture appropriate; and from his experience in this business, his extensive acquaintance, and his knowledge of what is due to travellers generally, he trusts the public will be satisfied with their treatment. At this establishment he can accommodate double the number of persons which he could at his old stand, and more comfortably; and it is intended that nothing shall be wanting to render it a desirable resting place for ladies and gentlemen.

–There is a Stage Office attached to the establishment, where seats may be taken in any direction from this place. Baggage taken from and to the canal free of expense. ☞ Board, by the day, week or month.

Utica, Oct. 27, 1828. 44

FOR SALE.

THE following valuable Property, situated in the town of Augusta, Oneida county, is offered for sale, to wit:—

One FARM, containing 190 acres of excellent land, with a good Dwelling-House, Barn, Sheds, &c. A part of said Farm being lot No. 49, of the New-Stockbridge tract; the remainder is now occupied by John M Pherson.

Also, another Farm, containing 52 acres, lately owned and occupied by John Potter, deceased.

Also, the Subscriber's MALT-HOUSE and BREWERY, in said town, capable of malting and brewing 1000 barrels of Ale annually, and now in successful operation. This Brewery is situated where large quantities of Barley and Hops are raised.

Possession of the above property given the ensuing spring, and the titles indisputable.

For further particulars, inquire of the Subscriber, in the above town. JOHN J. KNOX.

Augusta, Dec. 18, 1828. 52

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1828. L. HOLBROOK.

ITALIAN PILES OINTMENT.

A CONSTANT supply kept at A. HITCHCOCK's Green Store, No. 83, Genesee street, Utica.

Also, a general assortment of DRUGS and MEDICINE, Dye-Woods, Dye-Stuffs, Oils, Paints and Groceries. *Dec. 23, 1828.* 52

BY order of James Dean, Esq. one of the judges of the court of common pleas in and for the county of Oneida, counsellor, &c—Notice is hereby given to all the creditors of HIRAM ROSE, of Utica, an insolvent debtor, to show cause, if any they have, before the said judge, at his office, in Utica, in the county of Oneida, on the eleventh day of April next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, for the benefit of all his creditors, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 13th day of February, 1829.

7w8 HIRAM ROSE, *Insolvent.*

DR. POMEROY, finding assistance necessary in his professional duties, has taken as a partner, JOHN P. BACHELDER, M. D. Dr. B. has been more than twenty years engaged extensively in the practice of Physic and Surgery, and for the last ten, has also been employed in different Medical Institutions, as a Lecturer on Anatomy and Surgery. The reputation which he has acquired as a skilful operator in all cases of Surgery, and his high standing as a Physician, will justly entitle him to the entire confidence of this community. Dr. Bachelder will not decline operating in any cases of Surgery, in which prudence would dictate an operation. He is prepared with instruments suitable for any operation. He has had extensive practice and experience in the treatment of diseases of the EYE, and has operated for Cataract more than eighty times.

The business in future will be conducted under the firm of POMEROY & BACHELDER, at their office, No. 14, Exchange Buildings, in Genesee street, one door below the Utica Eye Infirmary.

Utica, May 27, 1828.

UTICA EYE INFIRMARY.

THIS Establishment is now open at the corner of Genesee and Bleecker streets, for the accommodation of such as are afflicted with diseases of the Eye. It will be under the particular direction and management of DR. BATCHELDER, who will attend at 12 o'clock every day, (Sundays excepted), for the purpose of advising and prescribing in all cases, and for performing such operations as may be deemed proper. Persons afflicted with deafness, or other diseases of the organ of hearing, are respectfully informed that those complaints will also receive a due share of attention.

Utica, Dec. 15, 1828. 51

WESTERN LETTERS

JUST published, and for sale at the Bookstore of HASTINGS & TRACY—WESTERN LETTERS, written during a Tour through the Western and Southern States, in 1825, '26, & '27; beginning at Fort-Harrison, and terminating at New-Orleans: By AARON TEAL. Price 25 cents. *Utica, Jan. 20, 1829.*

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, Jan. 1, 1829. 93

KEEP YOUR FEET DRY!

EDWARDS' Gum-Elastic Composition, for rendering Boots, Shoes, and all kinds of Leather, *Water Proof.*—The importance of keeping the feet dry, for the better security of health, is too well known to need any detail. The Proprietor would therefore only say, that this Composition has been obtained after repeated trials and considerable pains and expense; and the nature of the ingredients of which it is composed (the principal of which is Gum-Elastic) is such as to render the leather impervious to water or dampness, and it is *warranted* not to injure the same in the least; but on the contrary it renders it soft and pliable. It is intended to be applied to the under as well as the upper leather, and females will find its use on the soles of their boots and shoes very beneficial. It must be applied warm and with a brush, and dried in by the fire, after giving the leather three or four coats, and filling the pores. It will then resist the water for almost any length of time. Any other blacking can be used on the leather after this is well dried in.

N. B.—This Composition will be found one of the best for Engine Hose, Chaise Tops and Boots, Harness, &c. Sold wholesale and retail, by

WARNER & HARVEY, UTICA.

Nov. 25, 1828. 48

SWELLED NECK,
KINGS' EVIL, OR SCROFULA, &c. &c.

MANY and fruitless were the attempts, both in Europe and America, to discover a remedy for this disease, until Dr De Bornieu, a learned physician of Europe, directed his attention to it. He has finally succeeded in compounding a medicine, which has gained an unparalleled celebrity in Europe, and is just introduced into the United States. It is recommended with entire confidence, as a sovereign remedy for swelled Neck in all its stages, Kings Evil, or Scrofula, &c. It is entirely harmless, not containing a single particle of mercury, and may be used on children, as on others, under any circumstances whatever. The following certificates are given to show the efficacy of this valuable medicine over all others, for the cure of the above diseases, which no other medicine in existence can boast.

The following is from the Hon. Samuel Wright, who has been a member of the Legislature of the state of New-York, fourteen years:—

"NEW-YORK, *Dec.* 16, 1828.

"This certifies that I have been afflicted for nine years past, with a scrofulous disease in one of my legs, pronounced by eminent physicians of this city to be of a cancerous nature, which at times has been so bad, that I was unable to go out. Many and various have been the *pretended* remedies tried, but all in vain, until I was advised to try Dr De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, Scrofula, &c. &c. which I am pleased to state, after using two bottles, has entirely effected a cure. "SAMUEL WRIGHT."

The following is from Mr Thomas Allen:—

"This certifies that I have been afflicted with a swelling in my neck, called Goitre, or Swelled Neck, for about six years past. I have applied to eminent physicians, and have taken every thing in the form of medicine, recommended for that disease, without receiving any benefit therefrom, and at length despaired of ever again enjoying my former health. A few weeks since, a friend informed me that Dr De Bornieu's Genuine Ointment was an effectual remedy for my complaint. I immediately obtained it, and after using three bottles, I was restored to perfect health, to the astonishment of myself and friends. I therefore recommend it to those afflicted with the above disease as a safe and effectual remedy. Signed, "THOMAS ALLEN."

Certificate from J. Chapman, M. D.

"This certifies, that I have examined Dr De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, or Scrofula, &c. and believe it to be an effectual remedy for the diseases for which it is recommended.

"J. CHAPMAN, M. D."

The above valuable medicine may be obtained of

5 WARNER & HARVEY, UTICA.

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of the Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words, blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine when my signature is visible; *to counterfeit which, will be punishable as forgery.*

The increasing demand for this celebrated medicine has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium; its astonishing effects and wonderful operation have drawn, both from patients and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the Public, and gives them the most solemn assurances, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & HARVEY, sole agents for Utica.

Dec. 16, 1828. 51

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of six months from the time of subscribing; or Two Dollars, if paid in advance, or within the first six months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the Publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.